

# THE CHRISTIAN WORKERS MAGAZINE

JAMES M GRAY  
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ASSOCIATE EDITOR

## Up-Hill Work

*By FRANK WALCOTT HUTT*

Getting a foothold? Yes; gaining a little ground—  
(But it 's up-hill work).

Victories? Yes, a few; struggle with triumph crowned—  
(But it 's up-hill work).

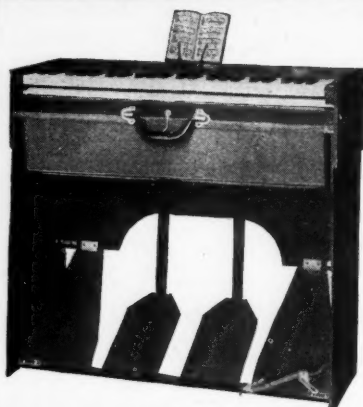
Finding an outlook, now better than yesteryear;  
Learning from yesterday's failure, and loss and fear;  
Toiling through fogs and storms, on till the stars appear—  
(But it 's up-hill work).

Yet, O thou struggling soul, what shall we say to this?  
Gaining? Yet finding fault thus, in parenthesis?  
Rather, a glad Amen. Better be thankful, still,  
Winning means work, indeed, and that it 's all up-hill.

Vol. XVI

JANUARY, 1916

No. 5



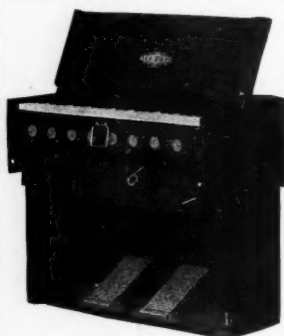
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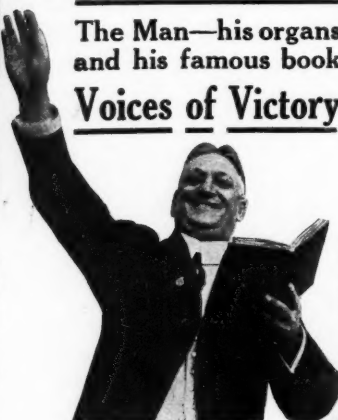
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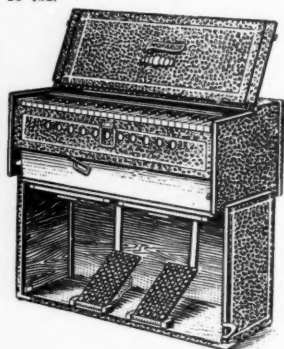
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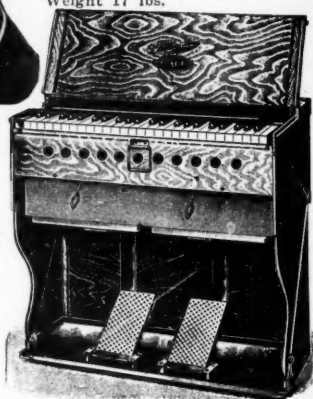
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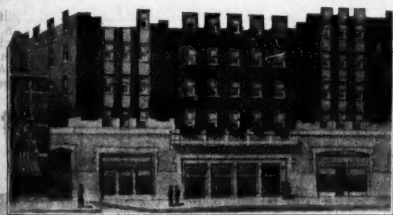
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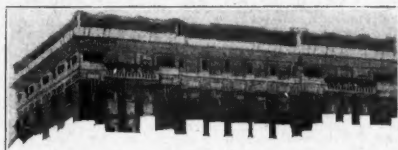
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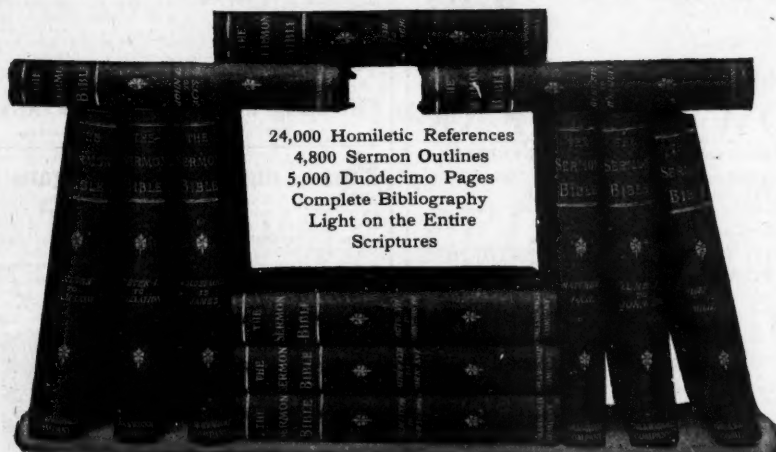
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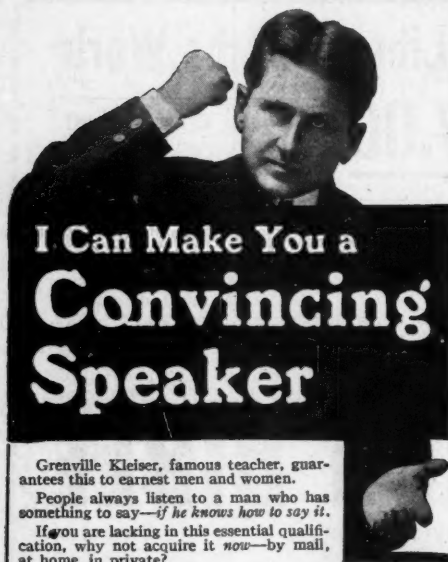
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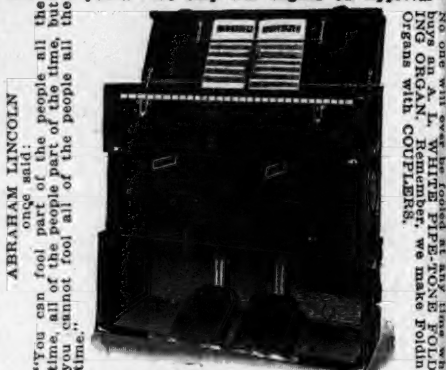
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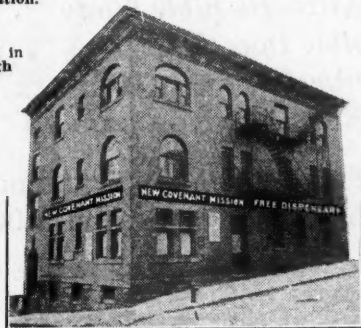
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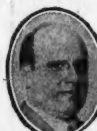
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## "To the Jew First" (Romans 1:16)

A year ago we brought you this same message; one lady who responded, said "Thank you for reminding me of my duty 'to the Jew first.' I enclose a check for your great work." And some day you too will thank us for dining into your ears God's pressing claim upon you concerning His ancient people. Some day you too will wake up with a start, and say "How strange I never saw it before!" It will come to you; not by argument, because that never convicts; but by His Spirit speaking to your heart—by revelation.

In the meantime, we are content to peg away, to do our task as God gives it to us, to build up, stone by stone, a Jewish Mission that shall be admired for its courage, respected for its integrity, loved for its efficiency, distinguished for its leadership.

And so we ask you, won't you start the New Year with God's method, **to the Jew first?** Just how much of your money, for instance, was spent last year to help give the gospel to the Jew? To go farther, did you ever pray for God's ancient people? Can you wonder, then, that there are so few Jews who believe in Christ?

### Hudson Taylor's Example

The sainted Hudson Taylor sent a check each January to a Jewish Mission in London, marked "To the Jew First." Isn't it time you began doing that? "To the Jew First" is God's order in Missions. It has never been changed by God. You have simply forgotten it, that's all. It does not mean **preference**, it means **order**. Are you following God's order? Don't you want to begin now? Send us your check, be it one dollar or a thousand; we'll mail you "The Chosen People," and other helpful Jewish mission literature, while your money will be used in carrying on our increasingly large work among the 400,000 Jews of Brooklyn.

But, write now—right now!

**Williamsburg Mission to the Jews**

Station A

Brooklyn, N. Y.



# THE Christian Workers Magazine

JANUARY, 1916

## Editorial Notes

"Repentance \* \* \* not to be repented of."—2 Corinthians 7:10.

The difficulty with the repentance of some people is that it is not repentance at all. It may be sorrow for sin because of the trouble it has caused them, but not sorrow Cut from enough to produce that change of the Loaf mind leading them to renounce sin—all sin.

It recalls a little boy in our family, who held a cat by the tail too long, and got the worst of it. For forty-eight hours it was feared that he had lost the sight of one of his eyes.

After the danger was past his father undertook to teach and warn him against doing that thing again, when he whimpered, "No, papa, I'll never take hold of the cat's tail again. I'll only take hold of the dog's tail."

Does that remind you of any good resolution you formed a year ago? Perhaps you have kept it too, but while it meant the giving up of one sin, what other sin have you taken on in its place? Why not start on an altogether new principle this year? Why not yield yourself entirely to God, and let Jesus Christ come into your life and live out His life through yours? This is the philosophy of true holiness, or the secret of a life of victory every day.



We wish this, out of a sincere heart, to all our readers, for we love them all in Christ Jesus. Indeed, they are so kind and appreciative of all we try to do for them

**Happy New Year** in the magazine, that we cannot help it. It is only once in a while we have "a kick coming," and then it seems to be velvet-toed. We were made particularly happy the other day by a letter from a reader, who said he loved the magazine because every issue brought him nearer to his Saviour. What a compensation for the toil of editors, contributors, publishers, compositors, proof-readers, office-helpers, and all combined!

Our readers are our great advertisers, and the reason the magazine is growing is because they are being blessed by it, and telling others the good news.

The work is a labor of love for every one of the editors, including not only those whose

names appear on the cover, but those who are responsible for Practical and Perplexing Questions, Prophecy and the Lord's Return, the Sunday-school Lessons, Sermon and Scrapbook, the Gospel in the World, Notes and Suggestions, Book Notices, the Evangelistic Field, and all the rest. If the magazine were to cease with this issue, the income of none of them would be the less. But they love the work as they love the Lord who gave it to them, and the human souls to whom they minister. Every one of them joins in this "Happy New Year" to you, dear reader, and as you meet it on the opening of the wrapper and the turning of the page, we hear you saying in response, "The same to you."

"O New Year, teach us faith!

The road of life is hard;

When our feet bleed and scourging winds us scathe,

Point thou to Him whose visage was more marred

Than any man's: who saith,

'Make straight paths for your feet,' and to the oppressor,

'Come ye to me, and I will give you rest.'

"Comfort our souls with love—

Love of all human kind;

Love special, close, in which like sheltered dove

Each weary heart its own safe nest may find;

And love that turns above

Adoringly; contented to resign

All loves, if need be, for the love divine."



Among our book notices this month is reference to a small volume with the title of this editorial, and which is packed with interesting data concerning the prominence

**The War and The Jew** and influence of the Jew at the present time. While forty-six per cent of the total population of the world is represented in the present

European conflict, the Jews are represented to the extent of sixty-eight per cent. The British ambassador of Germany when the war broke out was a Jew. Five Jews are holding positions in the British cabinet; one has become

Lord Chief Justice, five are in the House of Lords, six are privy councillors, sixteen are baronets, fourteen are knights, and eighteen members of parliament.

The head of the Allies' financial commission to secure the half-billion loan in this country was a Jew, and his great opponent in the matter, who represented Germany, was also a Jew. Five Jews are holding important positions in the French cabinet, and a Jew is in charge of one of the French army corps.

The man chosen by the King of Belgium as an ambassador to the Court of St. James, London, is a Jew. The Prime Minister of Italy is a Jew. Sixteen members of the Italian parliament and fourteen senators thereof are Jews. The man whom Germany chose as her special representative to this country recently, was a Jew. To a Jew Germany has entrusted the general management of all the German railways at this time, and he is personally in charge of the transportation of all of the German troops.

In Austria-Hungary two field marshals are Jews, and also six generals, seventeen colonels and fifteen lieutenant-colonels. A Jew is the leader of the Democratic party in that nation. At this moment the interests of eleven nations at the Turkish court are in the hands of the ambassador of the United States, who is a Jew. A Jew has been actually elected as state councillor of the Russian Empire.

There is more like this in the book, but this is enough to show that Jehovah is still fulfilling His word in the history of this remarkable people, and that we may look for its further fulfilment in the mightiest crisis of the world's history since the crucifixion of Jesus Christ, which may soon take place.



Daniel in his great prophecy, chapter 11, speaks of a king who shall appear at the time of the end and do according to his will. He shall exalt himself and shall speak

**A World of Force** marvelous things against the God of gods, and shall honor "the God of forces." We are not told who this king is or whence he shall come, but his character and the scene he occupies declare that he will be the terrible one at the head of the federated Roman empire, who will set himself up in the land of Israel in personal antagonism to the Lord Jesus Christ. We do not know what is meant by the "God of forces" except as it is a setting aside of the ordinary superstitions of men as well as the faith of God's people, to quote William Kelly.

But we are not referring to this king just now for any purpose of interpretation, but simply to connect the revelation of his coming and his character with a paragraph in a recent editorial in "The Chicago Daily News" entitled

"Defender of the Nation," in which this impressive declaration is found:

"However much we may dislike it, the existing European war and its developments bring home to us the fact that we are living in a world of force. Everywhere, as the president says, force speaks out with a loud and imperious voice in a titanic struggle of governments. Now men are asking what our own force is and how far we are prepared to maintain ourselves against attack."

The above is true to fact and one of the outstanding signs of the times. It ought to make us sober in thought and conduct as Christian witnesses, and stimulate our efforts for the unsaved.



About two months ago Chicago was horrified—just for a day or two, by a revelation in the newspapers of immorality in her high schools.

The matter was passed over very quickly, and perhaps there was not as much in it as the purveyors of such news had hoped. However, some people

would not be surprised if it were otherwise, not only in Chicago, but in other cities. It seems almost impossible to avoid such outbreaks of wrong as the result of the indecency of the times expressed in the dressing of women, the dancing that is in vogue, some of the moving picture shows, and what passes here and there for instruction in sex hygiene. As for the last-named, Archbishop Keane of Iowa, has recently told us how the Greeks tried it and failed utterly. Attention of innocent persons is thus called to things they should not know, and their curiosity being aroused, they seek information in improper ways. We feel justified in republishing the following extract from a speech of ex-President Taft to a graduating class of a Philadelphia school, trusting it may receive the careful consideration of all our readers:

"There is danger in our present educational influence and environment. I refer to the spread of lubricity in literature, on the stage and indirectly in education, under the plea that vice may be avoided by teaching its awful consequences. By dwelling on its details and explaining its penalties, sexual subjects are introduced into discussion between the sexes, lectures are delivered on them, text-books are written and former restraints of modesty are abandoned. The restrictions upon conversation in society, which are said to have been inherited from the Victorian era, are spoken of with contempt.

This change in the attitude of society, or that part that treats it as desirable, has a small modicum of good, if any, while much of it is bad in its tendency and effect. In the first

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is full of danger if carried on in general public schools. The sharp, pointed and summary advice of mothers to daughters, of fathers to sons, of a medical professor to students in a college upon such a subject is, of course, wise, but any benefit that may be derived from frightening students by dwelling upon the details of the dreadful punishment of vice is too often offset by awakening a curiosity and interest that might not be developed so early, and is likely to set the thoughts of those whose benefit is at stake in a direction that will neither elevate their conversations with their fellows nor make more clean their mental habit."

Then the pursuit of education in sex hygiene

## Why Congress Cheered the President

Extract from the Annual Message read at the opening of Congress by the President



I AM sorry to say that the gravest threats against our national peace and safety have been uttered within our own borders.

There are citizens of the United States, I wish to admit, born under other flags but welcomed under our generous naturalization laws to the full freedom and opportunity of America, who have poured the poison of disloyalty into the very arteries of our national life; who have sought to bring the authority and good name of our government into contempt, to destroy our industries wherever they thought it effective for their vindictive purposes to strike at them, and to debase our politics to the uses of foreign intrigue.

Their number is not great as compared with the whole number of those sturdy hosts by which our nation has been enriched in recent generations out of virile foreign stocks; but it is great enough to have brought deep disgrace upon us and to have made it necessary that we should promptly make use of processes of law by which we may be purged of their corrupt distempers.

America never witnessed anything like this before. It never dreamed it possible that men sworn into its own citizenship, men drawn out of great free stocks such as supplied some of the best and strongest elements of that little, but now heroic, nation that in a high day of old staked its very life to free itself from every entanglement that had darkened the fortunes of the older nations and set up a new standard here—that men of such origins and such free choices of allegiance would ever turn in malign reaction against the government and people who had welcomed and nurtured them and

seek to make this proud country once more a hotbed of European passion.

A little while ago, such a thing would have seemed incredible. Because it was incredible we made no preparation for it. We would have been almost ashamed to prepare for it, as if we were suspicious of ourselves, our own comrades and neighbors! But the ugly and incredible thing has actually come about and we are without adequate federal laws to deal with it.

I urge you to enact such laws at the earliest possible moment and feel that in doing so I am urging you to do nothing less than save the honor and self-respect of the nation. Such creatures of passion, disloyalty and anarchy must be crushed out. They are not many, but they are infinitely malignant, and the hand of our power should close over them at once. They have formed plots to destroy property, they have entered into conspiracies against the neutrality of the government, they have sought to pry into every confidential transaction of the government in order to serve interests alien to our own. It is possible to deal with these things very effectually. I need not suggest the terms in which they may be dealt with.

I wish that it could be said that only a few men, misled by mistaken sentiments of allegiance to the governments under which they

were born, had been guilty of disturbing the self-possession and misrepresenting the temper and principles of the country during these days of terrible war, when it would seem that every man who was truly an American would instinctively make it his duty and his pride to keep the scales of judgment even and prove himself a partisan of no nation but his own. But it cannot. There are some men among us, and many resident abroad who, though born and bred in the United States and calling themselves Americans, have so forgotten themselves and their honor as citizens as to put

their passionate sympathy with one or the other side in this great European conflict above their regard for the peace and dignity of the United States. They also preach and practice disloyalty.

No laws, I suppose, can reach corruptions of the mind and heart; but I should not speak of others without also speaking of these and expressing the even deeper humiliation and scorn which every self-possessed and thoughtfully patriotic American must feel when he thinks of them and of the discredit they are daily bringing upon us.



William A. Sunday

## Feed the Hungry World

By Evangelist William A. Sunday

(An address to the Faculty and students of the Moody Bible Institute, October 25, 1915.)



Mrs. William A. Sunday

I HAVE always had a desire to visit two places in the United States—the Moody Bible Institute and Northfield. This is the first time my work has ever arranged itself so as to gratify my desire. There are two reasons why I am qualified to stand in company with Mr. Moody. One is that I believe in preaching the gospel as he did, and the other that I cannot sing any better than he did. For a little while this morning we will consider Matthew 14:16, where we read, "They need not depart, give ye them to eat."

There are people who do not believe in the miracles of Christ. I do. You could not tear the miracles out of the life of Christ and leave the historical fiber intact.

I read the other day where a minister in an orthodox pulpit is reported to have said, "The miracles of Jesus Christ are more of a hindrance than a help." He emphasizes human reason and imagines Jesus talking to the five thousand and overrunning the time limit. The disciples, seeing that night was coming on, said, "Master, you have talked this crowd out of their supper, and you had better send them into the city to get something to eat." Jesus said, "Haven't we brought some lunch?" "Oh, yes, a little, but not enough to feed this hungry multitude of five thousand." "Well," Jesus said,

"bring along what you have, and we will divide." Then one Jew said, "What is He doing?" The answer was, "He is dividing His lunch up with the crowd." The Jew said, "He is the only preacher I ever saw who practiced what He preached." So he brings out his lunch and divides it, and they were shaken into liberality, and everybody brought out what lunch they had, and so the multitude was fed. Every attempt to explain the miracles by human reason always gets the reasoner deeper into the mire. The Lord knows His business.

### The World Is Hungry

I want to draw some practical lessons: First, the world is hungry. Jesus stood face to face with the problem of physical hunger just as we do today. "The poor ye have always with you." We have as an economic ideal that everybody is to have a job, but we will never realize it. I would like to see that time come in this country.

We face the problem in the modern world not only of physical hunger, but of spiritual hunger. If I were to believe all I read in literature, the modern world is disgusted and indifferent to the religion of Jesus Christ. I believe the opposite is true. I believe in no century has there been a more genuine hunger

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place. The world is not disgusted with religion, but with ritualism, and formalism, and the non-essentials in which they have lost religion. There are some things for which this old world is not hungering, but there are some things for which this old world is not hungering, and the sooner the church finds it out and feeds it with what it is hungering for the sooner she will take her place. It is not hungering for a religion of formalism. There were formalists in Isaiah's day who reduced religion to an ethical code. Some people think that because they go to church Sunday morning and sing, "Jesus paid it all," and put a little money into the contribution, that that is all there is to religion in the world. That is what the people are doing today, and I am surprised that God is doing as well as He is with the bunch He has. "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of the beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats." The Lord says, "I am disgusted with it; I loathe it."

The world is beginning to realize that religion does not consist in doing a lot of special things even if branded as religion, but that it consists in doing everything in a special way a God commands it to be done. Praying is not an act of devotion; reading the Bible is not an act of devotion; going to church is not an act of devotion; partaking of communion is not an act of devotion. Actual religion does not lie in prayer, or Bible reading, or church going or partaking of communion; but in the quality of life which these things create within you, and if the observance of these things does not create a life within you, it does not make any difference whether you do them or not. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." Sometimes a so-called religious observance may become a hindrance to religion itself.

### Burning the Family Altar

I read the other day of a family who had a sort of religious spirit. They built a beautiful home and had everything in place except the family altar, which was made of perfumed wood. The wife said, "Put it in the kitchen, for that is where I fight my battles." The husband said, "No, put it in the library, for that is where I have my troubles." The son said, "Let's put it in the hall, so that when our friends come to our home they will see the altar, and it will impress them with the fact that religion has a place in this family."

They fell to quarreling, and finally they saw that the altar was spoiling the spirit of the home, and so they said, "Let us go to the baby." So they went to the baby, who loved



The Sunday Home at Winona Lake, Ind.

to sit in front of the fireplace and imagine all sorts of shapes leaping in the flames. She would say, "There goes a queen! O, look at that king going out to battle! And there is a big snake trying to swallow that little girl!" She said, "The fire is nearly out, and I guess I will throw it into the fire." So they put it into the fire, and as it burned the room was flooded with a mellow glow, and the perfume filled the kitchen, and library, and hall and every part of the home; but the altar had to be destroyed before it could fulfill its mission. There are one thousand and one things that have to be gotten rid of before religion can do what it ought to do. A lot of formalism takes the place of religion. Religion cannot fulfill its mission, because it is being choked to death by a lot of non-essentials. People allow the forms of religion to take the place of actual religion itself. Formalism is what the world is disgusted with and not religion. They are substituting religiousness for righteousness. The Pharisees were pious churchmen, but Jesus Christ was a pious patriot, so they locked horns, and Jesus was at variance with the Pharisees because they made the commands of God of none effect by their traditions. Our danger is not in the boiling over of the religious cauldron. There is not enough enthusiasm in religion. The danger is that the fire will be withdrawn and the boiling will cease.

The world is not hungry for the religion of theories either. There was a time when people were interested in fine-spun doctrines and theories. There was a time when a talk about baptism, or predestination or sanctification would pack the house to the roof, but the day has passed when a debate on these topics can draw a corporal's guard. The average man has not lost interest in the vital truth connected with these things, but he has lost interest in that type of religion which spends its energy in arguments and battles. Religion should relate to life as well as theory, and practice as well as precept.

### Christless Social Service

The world is not hungry for a religion of

social service without Jesus Christ, and we have had enough Christless social service. One reason why the "Men and Religion Forward Movement" was the greatest fizzle ever pulled off, was because they side-tracked religion and made non-essentials the main line. I will tell you what I will do: I will go with you in all movements of social service, sociology, eugen-

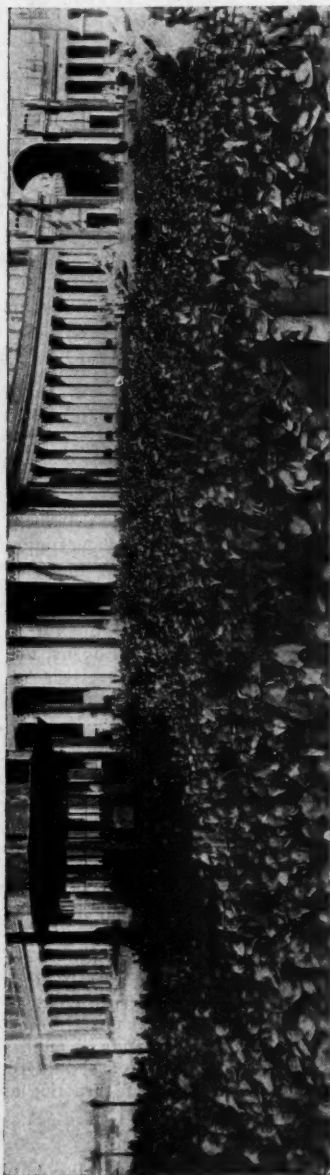
ics, etc., that has for its object the uplifting of humanity, provided you give Jesus Christ His rightful place, but when you kick Jesus out you and I part company right there.

Jesus said, "Follow me, and I will make you become fishers of men," not feeders of sheep. In many of the churches nine-tenths of the energy is spent in feeding sheep. Fifty weeks in the year they feed the sheep, and two weeks they feed the goats outside. Somebody says, "But don't the sheep need to be fed?" Sure, but the best way to feed the ninety and nine is to forget them and go out after that which is lost. Then the church that spends its energy and time conserving its doctrines and membership may become an evangelical church, but not an evangelistic church. The church that is an evangelical church is a church on ice, and the church that is an evangelistic church is a church on fire. We have enough refrigerators around the country now. There are thousands of church members who feel that it is the preacher's supreme duty to provide them with predigested food, which from Sunday to Sunday they may be able to bolt. Being thus relieved of the process of mastication, they are dying of fatty degeneration of the soul.

He did not say, "Follow me, and I will make you feeders of goats." And yet people are under the insane delusion that the task of religion is to take the goat and cultivate him so that ultimately he will become a sheep in God's pasture by some intellectual process. You cannot convert a goat into a sheep by any diet or system that I know of. There are one thousand and one makeshifts tried in place of the atonement of Jesus Christ. They are all very well and good in their place, but their place is not here, and you had better wake up to that fact. You cannot pull a man into the kingdom of God. You cannot give people a cup of coffee and a sandwich, and so change their heart. These things are good in their place, but they are not substitutes. I have no quarrel with social service and educational institutions in which the modern church engages, provided their work is not put in the place of the atonement. It is an eminently good thing to give a down-and-out a bed, and a bath and a job. It is a good thing to establish and maintain missions, and schools and universities, but the road into the kingdom is not by the bathtub, nor by social service, nor by the university; but by the blood-red road of the Cross of Christ.

#### The Church Has the Only Food

Another thing, the church is the one and only divinely appointed institution that is going to feed the spiritually hungry of this world. You will acknowledge that Jesus did not feed the multitudes; He simply created the food with which to feed them by asking the disciples to distribute the food. He was not the waiter at



A "SUNDAY" GATHERING

These people came out to hear Billy Sunday at the Bible-Day ceremonies of the World's Bible Congress at the Panama-Pacific Exposition (Courtesy Literary Digest)

that banquet. He has created the food that is going to feed the spiritually hungry of this old world, but the task of distributing this food to the hungry world is in the hands of His followers, and nine-tenths of the people in the church today are doing nothing to bring the world to Jesus Christ. It is as though Milton had grown tired of writing "Paradise Lost" and had dropped the pen and said, "You pick it up and finish it." Just as though Shakespeare had gotten tired of writing "King Lear," and had dropped the pen and said, "You pick it up and finish it." Jesus of Nazareth has provided salvation—that which is going to feed the spiritually hungry of the world, but the task of telling the world and handing out the food is in the hands of His followers. There are some institutions that enter into competition with the church in preaching certain phases of religion, but not in preaching religion itself. The Associated Charities sometimes emphasize charity stronger than the pulpit, and some organizations talk about justice and the square deal with more vehemence than the pulpit. Some thunder against graft and vice louder than the pulpit, because, if some pulpits should thunder against these, it would come too close to some of the pews, and so they let the thing go. Many organizations preach one or more phases of religion, but it is ever to the church of Jesus Christ that humanity must turn for the last word on the problems of the home, salvation and human destiny.

People are dissatisfied with philosophy, and science and new-thoughtism and a perfect pandemonium of doctrines of devils which are let loose today, and on which they are trying to feed the hungry multitudes. It does not solace. When the woes of this world are pressing upon you, the only comfort you can find is in the gospel of Jesus Christ. It is the grace of sympathy in religion which has made its way into this world, and that is going to hold us fast when disaster and defeat, and sorrow and suffering and anguish are breaking the speed limit. It is only the religion of Jesus Christ that will keep in such a time. You can take your scientific theory and go into the sick-room, where the mother has lost her child, and explain to her your doctrine of the survival of the fittest—tell her that the babe that died was not so fit to live as the one that did not die. Go and tell her that, and see what will happen. Go to the dying man and tell him to pluck up courage for the future; tell him that he ought to be confident in the great to be and the everlasting what is and where is it. Go to that widowed soul and tell her that it was a geological necessity for her husband to die. I don't believe in that old bastard theory of evolution. If you believe that your great-great-great-granddaddy came from a monkey, and wrapped his tail around the branches of a tree, take your

ancestor and go to the devil with him, but count me out. Go and tell that widowed soul that it was a geological necessity for her husband to die, to pass out of existence, and that in fifty millions of years from today she and you and I will all be scientific specimens on geological shelves, bearing labels of an extinct race. After you have gotten through with this, if she doesn't become bughouse, then I will go to her with the Bible, and in one-half hour of prayer and Scripture reading the tears in her eyes will be wiped away, and that house from cellar to garret will be flooded with sunshine like a California sunset.

They want God; they want Christ. They do not want your nonsense and theories. There is no use trying to hand out that dope to them. They are sick of the soup from the fleshpots of Egypt. They want something else. Is the church drawing the hungry multitudes to her table to get something to eat? The church all over this land is facing a crisis. You cannot deny that there is a breach between humanity and the church. Take a walk down Fifth Avenue in New York City where there is wealth and refinement, and you will see church spires aplenty, but as you walk eastward toward the river, the church spires grow less and less as the population becomes more and more congested. The downtown church today is becoming a passing proposition. The older members move out to the suburbs, and the support of the church becomes more and more difficult, and we hear such expressions as this: "Let us cut down the expenses, let us cut the coat to fit the cloth." Does a wise general reduce his forces when he faces the enemy? No, he brings up the reserves. Is this a time for retrenchment? The church of God has reversed the order and is showing the same goods and traveling over the same old corduroy roads, saying, "This is not God's time to bless." God's time is all the time! The trouble is you are just tying God's hands; you are just fooling with religion—playing tag with God. In almost every densely populated section in this country the church buildings have been sold at an enormous profit for commercial purposes, and the money taken out to the suburbs to build religious clubs, and they think they have discharged their responsibility if they go down once a year and squirt a little rose water over the festering mass. They think they are serving God when they sing, "Think of the home over there" when they ought to be out in the field digging up gophers and killing skunks. Paul said, "To me to live is Christ, and to die is gain." By dying he would have reached his inheritance sooner—dying would have been more profitable to him, but by living he could be a greater blessing to the world in which he did live.

Another question: Need the world turn to

other tables than those of the church for its food? "They need not depart, give ye them to eat." The church has power to feed the hungry multitude and can feed them by doing what Jesus did when He was here on earth and fed the five thousand, by a wise use of what she has on hand and by the power and blessing of God on what she has on hand. Some one asks, "What has the church on hand with which to feed the multitude?" She has two things—a set of principles, which, if put into the practical life of the individual, society, business or the world, will solve every problem that comes up for solution today.

### What the Food Is

She has truth. What is truth? It is the Word of God. And when some high-brow comes along and says, "Mr. Sunday, the latest scholarship has decreed thus and so," I say, "You can go to perdition for all of me, and I will cling to the Word of God." She has truth. The truth is that there is a heaven for the saved and a hell for the lost: salvation by repentance and faith in the shed blood of Jesus Christ; that there is a personal devil, and that salvation is not by character. We have a lot of fools who say, "Think good thoughts, read good books, and you will go to heaven." You will go to hell if you do nothing more. Otherwise, man would have become his own saviour, and we would not have needed Jesus Christ. People imagine that there is something inherent in the individual which they can develop, and God will grant them a reward of merit. Nothing doing. So the church is going to feed the multitude by doing what Jesus did, by the wise use of what she has on hand and by the blessing of God on what she has on hand.

She has a set of principles—truth and justice. Justice will make capital and labor shake hands. Walk out into the halls of capital, and you will find them groping their way among the pillars of sumptuousness—blind to the sermon on the mount; blind to the golden rule. Go to the fields of labor, and you will find them blind to the gospel of mutual interest; blind to the fact that the costs of strikes and lockouts must come out of their own pockets; blind to the fact that the only real good is the good of everybody. Blind! That's the trouble with us today—we are blind. We are bigoted. We cannot see anything only from our own narrow standpoint. So she has justice that will make capital and labor shake hands, and strikes and lockouts will be unknown, and God will turn this old world into a paradise of blessing, and the lion and the lamb will lie down together, and the lamb won't be inside of the lion either.

She has purity which will purify the sins of society. Pandering will cease, and there won't be sixty thousand girls ruined each year—one hundred and seventy every day in this land of

liberty. It will change some things if the people begin to live as they ought to live.

### The Person of Jesus Christ

It has a person who is powerful to create and make powerful each one of these principles in the life of the individual, and that person is Jesus Christ the Son of God. Skeptics say, "If Christianity will only preach its principles instead of its person, I will find no fault with it." Whenever a preacher or church preaches a set of principles without a person that ministry is sterile, and that church degenerates into an amusement bureau and is not worth the space it takes up in real estate. Whenever a church or preacher preaches a set of principles without a person, that preacher and church will go down. That's where I have a quarrel with Unitarians. They try to make a man saved by principle rather than a person. Truth is never powerful unless wrapped up in a person. So I take truth and wrap Jesus Christ up with truth and say to the world, "Take it." They say, "We will take the truth, but do not want Jesus Christ." If you cut Jesus Christ out, all the truth on earth will never save you, and you will go to hell with truth without the person. I take justice and wrap Jesus Christ up with justice, and go to the world, and they say, "We believe in a square deal, in one hundred cents to the dollar and sixteen ounces to the pound. We will take justice, but we do not want Jesus Christ." The church had better begin preaching a person instead of a principle. I have no quarrel with the churches, but with the stuff a lot of them preach.

I pick up purity and wrap it around Jesus Christ. A man says, give me purity, I want my name synonymous with everything that is pure. I want to talk square to my wife, and the woman says, I want to be pure, but I don't want Christ. Purity without Jesus Christ will never save a soul on earth. It is Jesus Christ that saves, not principle. "Follow me," has been a more important summons than principle, and the reason that Christianity stands head and shoulders above all other religions is this, that it preaches a person, and other religions have preached good things, but have no Saviour who can take these things and implant them in the human heart and make men good. All other religions are built around a principle, but Christianity is built around the person of Jesus Christ, the Son of God. Every other religion is a religion you must keep, but the Christian religion keeps you. That is the difference between all of them which you can find up and down the land.

And have you any scars that you can show because of this conflict? The children of Israel did not wander in the wilderness, because they did not know, but because they did not do

(Continued on page 416.)

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## How to Get People Studying the Bible

By Miss Grace Saxe

Of Evangelist Sunday's Party

(\*An Address at the Moody Bible Institute, October 25, 1915)



Miss Grace Saxe

IN MR. SUNDAY'S campaign the object we have in view is to reach every man, woman and child in the community, and get them to seriously consider Jesus Christ and their own spiritual condition, and each of us has a special branch of the work.

The thing I try to do is to interest as many as possible in God's Word, because the knowledge of the Bible is the foundation of everything. At one time Mr. Gladstone was asked what he considered the most important subject of study, and his reply was: "Gentlemen, there is but one, namely, how to bring God's Word into vital contact with the minds and hearts of all classes of people." The more I ponder that statement, the more I see that all other questions sink into insignificance compared with it, and if we could solve that we would have all the other questions solved. Get everybody to know and to obey what God says—surely all other questions would be solved.

The thing I do is to try to interest the people in God's Word, and show them how to study it. During the campaign I try to create an appetite for Bible study, and before we leave the town to show the people thus aroused and interested how to study for themselves. I know from experience there is a great deal of difficulty in that. When I first came to the Moody Bible Institute I came knowing absolutely nothing about the Bible. I hardly knew there was an Old and New Testament. For years I had hardly entered a church; I was converted a few months before I came to the Institute. It was one thing to sit in the lecture room and listen to Dr. Gray and Dr. Torrey telling the things they had studied out of God's Word, and another to have them tell me there was a certain thing in a certain chapter for me to study. That's the way with thousands of people. They frankly say: "We don't know anything about the Bible, nor how to study it."

### Community Bible Classes

Every afternoon I hold a Bible class, and in the evening, when Mr. Sunday is preaching in the tabernacle, I hold a community Bible class in some outlying part of the city and try to show them some of the wonders and beauties of the Bible, and those fundamental truths that we all ought to know. At the close of the campaign this is the condition we face: There

are thousands of people who have just become Christians and know nothing about the Bible. Then there are other thousands who have been Christians for years, and yet have been aroused to a new sense of their responsibility and privilege as Christians, and we realize that, unless these new and renewed souls do three things, there will be no spiritual growth. Unless they study their Bible, and pray and try to win souls, there will be no spiritual growth. So we try to organize things so that they will do just those three things.

I suppose some of you have heard that when Mr. Sunday was just a young Christian, an old minister said to him, "William, if you will do three things every day of your life, they will never write 'backslider' after your name. If you will spend fifteen minutes a day letting God talk to you through the Bible, and fifteen minutes talking to God in prayer, and fifteen minutes talking to some one about God, they will never write 'backslider' after your name." He determined to do that, so he has spent a part of every day in those three things. He attributes much of his success as a soul winner and preacher to the fact that he has given a portion of each day to Bible study and prayer and soul winning.

### Permanent Bible Classes

At the close of the campaign we organize these permanent Bible classes. Before we go to a town this is made possible by having the city divided into districts, and then subdivided. Every ward will be subdivided and then subdivided again into little sections of about forty families; and twice a week, through the whole campaign, the Christian people in each of these sections meet together for half an hour of prayer in the morning. The object of these prayer meetings is twofold. One is to get every Christian in the block praying and working, the other is to try to reach every indifferent and unsaved person for Christ. If this

(\*Other addresses from members of the party will appear in subsequent issues.—Editors.)

work were perfectly done, every individual in the whole city could be reached and touched. At least, they could be made to consider their soul's welfare. In Philadelphia we had five thousand of these neighborhood prayer meetings. Then, at the close of the campaign, we turned into permanent neighborhood Bible classes large numbers of these prayer meetings. We have just closed the campaign at Omaha, and we have more Bible classes, more permanent neighborhood Bible classes, organized now than there were prayer meetings, a better proportion than any city we have ever worked in.

I want to tell you how I tell them to study. Of course, it would be impossible to get a trained Bible teacher as leader of each of these classes, so I tell them to elect one of their own number for a leader. Whenever we mention a course in Bible study people get frightened, because so many courses in Bible study are so difficult; but I encourage them by telling them that all they need to study the Bible is contained in a few sentences which I write on a blackboard, and if they write them down they have the whole plan and scheme. I tell them they must take a chapter a week and study it according to this plan; after careful, prayerful reading of the chapter, write out answers to the following questions: There are ten questions. Rather than the four which you have in Chapter Summary study. I lay special emphasis on the instruction, "after careful, prayerful reading of the chapter." I tell them there is no use of trying to get any good out of Bible study unless they are willing to pray over it. If we were studying Shakespeare and came to a difficult passage, if he sat in the room, we would turn to him and ask him to explain. We ought to depend upon the Holy Spirit to be our teacher. Then they are to write out answers to these questions. Have them do written work, because if you don't demand written work it is very slipshod study they do, but if they know it definitely enough to write it down, that is when they really get to know how to study.

#### The Chapter Summary Questions

1. What is the principal subject of this chapter?

I tell them the first thing they ought to do when they come together in the Bible class is to close the book and tell the story of the chapter in their own language. Nothing will give such a grasp of the matter. They will read it over and over again until they can tell the story. Then write the answer to the first question.

2. What is the leading lesson in this chapter?

Many good lessons are taught, but which, in your judgment, is the most important? Many in the Bible classes have never expressed an

idea on what they read in the Bible. They have sat and listened to what some one else had to say, but have never taken a chapter and read it through and commented on what they have seen themselves. That brings forth a variety of answers. One lesson would impress itself upon me as being most important, another upon you, and another upon another person. It is a beautiful thing for a neighborhood, after a week of study, to come together and talk over what they have gotten in their study. There are two ways to conduct a Bible class; one is for the leader to tell all he or she knows about the lesson and let the rest sit and listen. We must have that kind of teaching, but another way is to give every individual member something to do, and the leader draw out the results of that study. I believe this second way far more developing to the individual Christian, and the one thing we are aiming at is to get people to study the Bible for themselves, and express themselves. There is such a disgraceful ignorance on the part of Christians regarding the contents of the Bible, and such need of knowledge, that I think the one thing we need is to get them to study for themselves.

3. Which do you consider the most precious verse in the chapter?

This will necessitate their looking at each verse carefully to decide which they think is the best. Dr. Torrey was just stepping on a train one day and the train beginning to move, when a man rushed up at the last minute and said, "Will you please tell me in a word the best method of Bible study?" The train was moving. He turned around and laughed and said, "If I have to tell you in a word I should say, 'Think.'" This method makes persons think for themselves. If we have prayed to God, and are depending upon his Spirit to guide us we can think out these things for ourselves.

4. Who are the principal persons in this chapter?

If we should see the chapter acted before our eyes, who would be the chief actors in the scene?

5. What does this chapter teach about Christ?

Supposing we had never heard of Christ, and all we know about him is just what we read in this chapter. Does it teach that he was good or bad, human or divine, Jew or Gentile, died a natural death or some other kind of death, dead or living? Nothing will strengthen a person's faith in these things so much as to see them for themselves. Where does the Bible teach that Jesus is coming again? There is one place that teaches it, point out the verse. These five questions really belong to this method of Bible study, but I have added five others. A person might answer all those five, and yet have only

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an intellectual idea of the chapter. Bible study ought to be food for the soul, and so for spiritual growth they are asked to answer five other questions.

### Supplemental Questions

1. Is there in this chapter an example for me to follow? Did any one do anything that I ought to do?
2. Is there any error for me to avoid?
3. Is there any command for me to obey, or duty for me to perform?
4. Is there any promise for me to claim?
5. Is there any prayer for me to echo?

Whenever I present this little plan of study there are a lot of people who think, "That's too simple a plan of study, too much like kindergarten methods for me," but all I ask of them is to try one or two chapters and take the trouble to write out the answers. They find it is not so simple as they thought for, as I suppose some of you students, when you were first asked to do Chapter Summary work.

I believe people are not permanently interested in the Bible unless they search the Scriptures for themselves; they will be interested for a while to listen to what some one else has thought out.

I remember what a man in Dundee, Scotland, said to me about this plan of study. I was explaining it to a company of ladies, and the next day I had a class composed of men and women. One man told me that his wife had been at the meeting the day before, and that night she said to him: "A woman from America was explaining a plan of Bible study which she thought might be helpful and interesting. Would you join me in reading a chapter that way?" He was reading the newspaper and very reluctantly said, "I suppose so." She said, "Which chapter shall we take?" He said, "O, take any, it doesn't make any difference to me." But she said, "You choose." So he said, "The last chapter of 2 Chronicles." He thought this was about as uninteresting as any he could suggest. It was ten o'clock when they began. He grew so interested that they went on, chapter after chapter. Before that he had sat and listened to what other people had thought out, but as for ever getting an idea out of the Bible itself, he never had.

When I came to the Bible Institute I would hear the lecturers speak on certain chapters, and I would say, "How did they ever find those wonderful things in that chapter? I could read it until I was blind and never see them." But when I got hold of this plan of studying and praying the Holy Spirit to guide me, I saw He could point out to me the commandments he wanted me to follow in that chapter, and what the chapter taught about Christ, just the same as He could to those great men.

We have to meet these young converts in

the towns just where we find them. If all the people were college graduates, or had trained minds or knew how to study along any line, we might pursue another course altogether, but many of these people have literally never taken up their Bible to study it in all their lives.

### The Permanence of the Bible Study Classes

These neighborhood classes go on and on. In Denver they told me there was no use to try to get the people to study the Bible, but we organized 285 Bible classes; several of them went right on through the summer. At the LaSalle Hotel today, a newspaper man gave the report that the Bible classes in Denver have started up anew this month, and there were two columns in the paper, telling where they were to meet; they are beginning the second year. You can see the effect of some of them.

I will tell you of one class in Wilkes-Barre. There was a little company of seven men in a poker club; once a week they met in a garage to play poker, but they were converted in Mr. Sunday's meeting. They said, "Let's turn our poker club into a Bible class." We were in Wilkes-Barre about two and one-half years ago, but never has there been a Friday night since that those men have not met in the garage for Bible study. Groups of them go out into country neighborhoods and hold meetings. They have had as many as forty men in one meeting give their hearts to God through the testimony of these men. They told me when they first met they were going to begin the study of the book of Acts. Not a man among them knew where to find the book, but the next night they all came with their thumb index Bibles, and all tried to see which could find the place quickest. I was invited to go down to this Bible class this summer. They had already begun their meeting. I stood outside the door for the first fifteen minutes and listened as they talked over their lesson, and I said to the friend who was with me, after we left, "It doesn't seem possible to me that these men who are giving these wonderful thoughts from their chapter, two and one-half years ago couldn't find the book of Acts and didn't know how to go at studying."\*

I could stand here from now until 6 o'clock and tell you the benefit of studying the Bible that many have testified to. If you did not appreciate the importance of Bible study, you wouldn't be here at the Institute. I hope you will more and more realize the importance of studying the Bible for yourselves, and also get other people to study it. I believe there is a great hunger for Bible study, if folks are only encouraged a little about it.

(\*Two of these young men are now in the Moody Bible Institute preparing to devote their lives to Christian work.—Editors.)

### QUESTIONS AND ANSWERS

**Question:** Where do you usually start the class in Bible study?

**Answer:** I always suggest that they begin with the study of the book of Acts, because it is an easy, narrative style, a thoroughly interesting book, and they can find an answer to every one of these questions in almost every chapter, and so they are encouraged. Then, too, the book of Acts tells how the church started out, and what was required of the church, and what equipment they had to have, and how they went at it.

**Question:** How do you get the people together for these neighborhood meetings?

**Answer:** Before we come to the town the ministers have divided and subdivided the town into small groups of about forty families, and they select three Christian people in that block, one man and two women, and their business is to canvass and recanvass every house and invite everybody to come into the morning prayer meeting twice a week for half an hour. As I said before, the aim is to get every one of those Christians to praying and working, and then to reach every unsaved person in the block for Christ. So these Christian people—the committee we call them—three in every block, just go to every house and individual and say: "Won't you come into our morning prayer meeting tomorrow for half an hour?" They hold these meetings in different houses.

**Question:** Do they have to be in Christian homes?

**Answer:** No. We urge the committee to get the prayer meetings in the homes of non-Christians, and many times a prayer meeting is held in a home where they have never heard, probably, a prayer offered, and many people are converted in these morning prayer meetings that never get into the tabernacle.

**Question:** Where do you get your leaders for the Bible classes?

**Answer:** At the close of the campaign, of course, nearly all the Christians in town have begun working in these prayer meetings. I ask the people to select one of their own number to lead their Bible class, and then we have a man or woman selected in the town, the best Bible student we can find in the whole town, to meet with these neighborhood Bible class leaders every other week and go over the lesson with them. It is a good plan to be very careful about the ones you select for the leaders of the neighborhood prayer meeting. Be sure your minister approves them, that they are orthodox, because there are lots of people who just want to get in as leaders, and some from those kinds of religion, that are not right.

**Question:** How long do the leaders study these lessons in advance?

**Answer:** The classes take a chapter a week

and the leaders, one week before their own class meets, go to the leaders' meeting and go over the lesson with the experienced Bible teacher.

**Question:** Where do you get your experienced Bible teacher?

**Answer:** We can most always find somebody in a town. In Denver the Y. W. C. A. had a religious work secretary, who proved to be magnificent as a leader of all these leaders. She was a graduate of Dr. White's school in New York City. We have a Moody Bible Institute student at the head of the Omaha classes. The whole city is studying the same book, the same chapter, the same week. Some of the ministers have told me, where these classes have been going on for six months, that when they announce a text in the book of Acts they see their congregations begin to take notice. They know something about that and want to learn more.

I recommend that they study just an hour in the afternoon or evening, but I get letters from all over the country, and the substance of them is this, that they expected to spend only an hour in study, but get so interested that they spend the whole afternoon and can hardly wait for the next week to come about. There was a class of ladies in a town carried away with social pleasures, and I begged them to try this plan for a month. After nine months they wrote me a letter to the same effect.

Perhaps you think this plan could only be carried out after a revival, but I want to tell you that in hundreds of towns where we have never been, and where they haven't had any revival, just one person who has been in a meeting where this was explained would go back to their own neighborhood and start a class. I tell them it is the easiest thing possible, if they want a Bible class; I tell them to take a chapter a week and begin to study in this way.

The classes are for both men and women. Some classes are composed of women only, some altogether of men, and some of men and women. In Omaha there were six men and their wives, all of whom had gone forward in the meeting, accepting Christ. They are going to have a Bible class of their own.

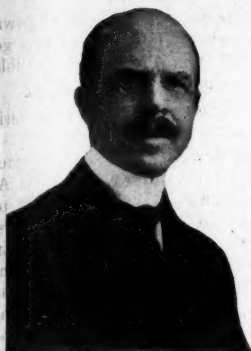
**Question:** What is the best time to have these meetings?

**Answer:** That has to be determined by each individual group.

**Question:** What is the next book studied after Acts?

**Answer:** I don't suggest anything after that. It will take them twenty-eight weeks to get through with Acts, and by that time they ought to have some idea of taking a heavier course than that.





H. H. Gregg,  
Chairman of the Conference

## The Conference on Behalf of Israel

By Rev. J. H. Ralston

statements with reference to the absolute necessity of the Jew in the great activities of men, although he was not wanted any more according to popular conception.

Rev. Max L. Reich, of London, spoke on the seven Jewish revivals under the leadership of Moses, Joshua, Hezekiah, Josiah, Zerubbabel and John the Baptist, and showed that they all ended in spiritual declension, quite as those who teach that the six dispensations of men end in judgment. The seventh revival will not end in judgment nor in declension, but in the realization of the blessings of salvation that will cover the earth as the waters cover the sea, much as the seventh dispensation of man will not end in judgment but in the realization of the blessings that belong to the full establishment of the Kingdom of the Son of David.

Mr. E. S. Greenbaum, gave some very convincing statistics as to the success of missions among the Jews as compared with missions among other people to the effect that the percentage of confessions among the Jews was three times as great as among other people.

The Moody Bible Institute was represented by Dr. James M. Gray, Dr. Robert M. Russell, and Rev. B. B. Sutcliffe. Dr. Gray showed that the present war was not Armageddon referred to in the Revelation for the simple reason that the location of this war does not fit Armageddon, nor were the issues of this war, as far as known, such as will characterize Armageddon.

Dr. Russell graphically pictured Israel at the agent of God's redemption of the world and her utter failure, and on that account given into the hands of the Gentiles. Israel's glory will yet be gained when she recognizes her Messiah.

Rev. B. B. Sutcliffe, in a concise way portrayed the responsibility of the church for Israel, closing with the proposition which he properly emphasized, that the evangelization of the Jew was placed by the Lord directly on the Church and that the Church's first obligation is to the Jew rather than to the Gentile.

Another feature of the conference that is quite interesting to the friends of the Moody Bible Institute, was the symposium of Jewish converts, for of the nine who spoke, several had been, or were at the time, students of the Institute. These testimonies reached the hearts

THIS Conference was held in Chicago under the auspices of the Chicago Hebrew Mission and according to the testimony of those in attendance, was the most important that had ever been held in the country. The occasion for a calling of the Conference was the sad condition of the Jews in Europe, certain movements for the restoration of Israel to Palestine and a consequent demand for their spiritual uplift.

The meetings of the conference were held in the Moody Tabernacle, corner North Ave. and Clark Street, and while the weather was very unfavorable, the attendance was highly satisfactory to those directly interested, and it is believed that increased interest will be shown by the churches of this country in the evangelization of the Jews apart from the special appeal made by the unparalleled situation in Europe. As might be expected the great prophecies of the Bible on the Jews attracted attention and were used with an intelligence and exhaustiveness probably never before attained.

While a number who had been expected to be present as speakers were necessarily prevented from attending, the large number of speakers, especially considering the quality, left little to be desired and some voices were heard for the first time in such a conference in advocacy of the great cause considered who will certainly hereafter be in demand.

The conference was happy in having as its active president, Rev. Harris H. Gregg, D. D., of St. Louis, who was on edge every moment, and gave one of the strong addresses entitled "What relation has Israel today to the Church."

Rev. S. B. Rohold, F. R. G. S., of Toronto, Canada, who conducts in that city one of the most successful Hebrew Missions of the world, spoke in a most timely way of the Jew and the present war, and gave some startling

of those who heard them, in almost all cases the confession of Christ having been followed by bitter trial and persecution.

Canon S. B. Howitt spoke on the "Jew in the Tribulation," a subject upon which many students of the Bible are divided, and possibly the address will stand as a classic for the proposition that the tribulation is not for the church but for the Jew especially, although all nations will experience this.

Rev. Henry Beets, LL. D. spoke on "Our Indebtedness to Israel"; Rev. A. E. Thompson, for many years a resident of Palestine, spoke on the changes taking place in that country; Rev. A. B. Simpson, D. D., of New York, gave two addresses, "The Jew and the Nation" and "Spiritual Lessons from Israel's History"; Rev. A. A. Holzer, of Canada, made a special plea for the evangelization of his own people; The Rev. C. Kuyper, spoke "On the Spirit of Antichrist"; Rev. John Timothy Stone, D. D., spoke on "The Jews' Influence and Place in Christian Development"; Prof. George L. Robinson, D. D., of McCormick Theological Seminary, who has visited Palestine several times, spending a year there just

before the outbreak of the European war, gave some fine pictures of the conditions of life in that land.

It is promised that twelve of the addresses will appear in book form. Eight of them will appear serially in the next four issues of the quarterly called "The Jewish Era." The book and the four issues of the Magazine will be furnished by the Chicago Hebrew Mission, 1425 Solon Place, for 50 cents, postpaid. At the conclusion of the conference an interdenominational committee of Christian workers among the Jews was formed and elected the following officers: William E. Blackstone, Honorary President; Rev. H. H. Gregg, D. D., President; Rev. B. B. Sutcliffe, Secretary and Treasurer; Canon S. B. Howitt, Rev. Henry Beets, LL. D.; Rev. S. B. Rohold; Rev. A. E. Thompson; Rev. A. B. Simpson, D. D.; Rev. C. Kuyper, Mrs T. C. Rounds, Rev. R. M. Russell, D. D., were named as members of the committee. To these, other names will be added later.

It is hoped that such interest in the work among the Jewish people has been aroused that a field secretary may be soon employed.

## The Worker More than the Work

By Dr. F. L. Chapell

Late Dean of Gordon Missionary Training School, Boston

**G**OD'S purpose in calling us to be laborers together with Him during this present age is not simply that the apparent work which He sets before us may be accomplished. It is rather, that, in the accomplishment of this work, we may be prepared for our chief and ultimate service in the age to come.

But too often, men, judging simply from the narrow view of the present time, suppose that the present conquest of evil and the immediate establishment of righteousness in the earth are the main objects God now has in calling us into His service. This they conceive is the work He has given us to do. But if this work were the chief thing in view. He could more easily accomplish it by other and better agents. He could set His own hand to it more vigorously, and call in more supernatural agents than he now does.

All power is in His hand, and He has but to use it to bring about the result. There is a time coming when He will arise in His might and make short work in the earth. And if the immediate rooting out of sin and the establishment of righteousness were the chief things to be accomplished, He might thus arise at once and speedily work this short and radical work. But evidently this is not His chief aim at present. And unless we discern what the

real end is, which He has in view, we wonder as we behold the long and dreary reign of sin, and survey the vast extent of the misery and sorrow that abound in the earth. We are ready to cry, "How long, O Lord!" We wonder why He that hath the keys of death and hell does not turn them in the lock—why He that hath the residue of the Spirit does not pour it out upon the earth. Or, looking at our great Example, we ask: If work were the chief thing, why did He spend the greater part of His life on earth without working? Why did He give only about three of His thirty-three years to work; and why did He allow Himself to be cut off at so early an age, when, apparently, He was best fitted to work? Or, further yet, following the history of the church, why was Stephen, when full of faith and the Holy Ghost, and doing wonderful works, cut off so soon, and why have so many of the rarest workers been cut down so prematurely? Why then, are all these things as they are?

### Worker More Than the Work

We do not presume to give all the reasons of God's administration when He Himself does not give account of His matters. But one evident reason we can see. And this one is that the worker is more than the work—that character is more than mere deeds—that the doer

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more than the things done. It is the character more than the deeds of the church that God now contemplates, since her chief sphere of service is to be in the ages to come. The present age is disciplinary rather than executive. We are disciples, that is, learners, more than we are workers, at present. Is it not modern self-importance that has set the name "workers" above that of "disciples"? To be sure we are workers, but this is largely because the work may be necessary to learning, since there are some lessons that can be best learned in work. We are workers in order that we may be learners, in order that we may be fully equipped for the age to come. When our character is perfected our present age work is largely done, even though we may seem to have accomplished so little in the way of pulling down the strongholds of Satan or in building up the cause of God. The Saviour could say, "I have finished the work Thou gavest me to do," even when His whole nation was rejecting Him, and His own chosen apostles were forsaking and denying Him. He was One in whom the Father was well pleased, notwithstanding the world was not won to God. So also, Paul could rejoice when nearly all his fellow-laborers had forsaken him, and apostasy was creeping into all the churches he had founded, for he had kept the faith. His boast was not what he had achieved in the way of work, but what he had come to be in the way of character.

### Elements in the Worker

If, now, we inquire what are the elements that God is seeking in the worker, we may say that the first is godliness, that is, a proper appreciation of God—such a vivid apprehension of Him as will keep us constantly thoughtful of Him and reverent toward Him. Ungodliness—that is, inappreciation of God, is the marked manifestation of the wicked, especially in the last days. Of the wicked the psalmist said, "God is not in all their thoughts." But the true disciple learns to realize and recognize God in all things and at all times. He prays without ceasing because God is such a constant reality to him. The prayerfulness of Jesus is a marked witness to this fact. His prayer at the tomb of Lazarus is eloquent in this regard, showing not only His own constant communion with the Father, but also His desire that the bystanders should learn to recognize God as the source of the power about to be so signally displayed. And if our work gives us a vivid apprehension of God, and brings us into communion with Him, it largely accomplishes its end, whether it seems to be largely "successful" in the eyes of the world or not. The high priestly prayer of Jesus just as He was being rejected by the world illustrates this point. He knew God most thoroughly, whether He

had led the world to know Him or not. Blessed is that work, however appearing to the public, that makes us know God.

Another element in the character of the worker is submission to the will of God. This, perhaps, is a greater acquisition than the mere appreciation of God. It is blessed to have the mighty God bend to aid us in our work; but, if He shall will that we suffer rather than that we achieve, we must be very closely attached to Him if we say with sweet submission, "Not my will, but Thine, be done." This, apparently, was the finishing touch in the career of Jesus when he bowed in Gethsemane and uttered this supreme, submissive petition. Often in the exigencies of our work, we are brought into the holy hush of profound submission.

But there is another sense in which the worker needs to become submissive to the will of God, not so much passively as actively. The will or the purpose of God is sometimes far beyond what we ask or think. He purposes larger than we plan, and we must be led to comply with His purposes rather than with our plans. It has ever been the vice of God's people that they have not accepted the whole of his purposed salvation. Christ has continually something against His church, because she does not accept the fullness of His salvation. We are frequently stopping with some partial, local, temporary phase of blessing instead of reaching out to the complete and final prize of the upward calling of God in Christ Jesus. How many are putting their best energies on superficial "reform" instead of grasping the will of God concerning holy, immortalized humanity as revealed in the Scriptures and illustrated in the career of Jesus! Paul, in speaking of his desire that mortality might be swallowed up of life—that is, that he might be transfigured while living—says, "He that hath wrought us for the self-same thing is God." This is God's will or purpose concerning humanity. But how few submit their wills to God's will in this respect! And yet are not the failures of works of reform and of various endeavors of man devising teaching mankind that they must finally submit to and accept God's wonderful salvation? Would we ever really learn God's purposes unless driven to them by the exigencies of our work? Was not the futile attempt of Moses to deliver Israel by his own might when forty years of age, and his consequent sojourn in Midian, one thing that prepared the way for the sublime deliverance that God finally brought about? The final Moses was infinitely superior to the incipient Moses, by reason of the work and the consequent acquaintance with God that lay between. Oh, may God cease going about to establish our own righteousness, and lead us to submit to the righteousness of God by faith!

Yet another element in the character of the

worker is surrender to the person of God. Not only must we appreciate God, and submit to His will passively and actively, but we must surrender ourselves to Himself. Very intimate is the relation into which God finally brings His chosen. It is not only that of Master and servant, or merely that of Teacher and disciple, but it is also that of Bridegroom and bride, where the very self is surrendered in the closest and holiest of ties, so that they become one. Now, this blessed end is never reached if the thought is ever centered on the outward world, or things done in the present state of human society. But if "work," as such, is found to be hollow and unsatisfying, so that the soul cries out for God, it may do its work in leading the worker into personal union with God Himself.

### The True Sphere of Service

Let us, then, accept the providences of God as they come to us, sometimes so disappointing, realizing that it is the worker more than the work that God now has His eye upon. And, at the same time, let us look over to the coming age, where, when fully conformed to God, we shall find our true sphere of service. Let us remember that we are coming again. Elijah did not turn his people from Baal worship, but he is coming again to do what he did not then, Jesus did not turn His people from their Pharisaism and unbelief, but He is coming again to do what He did not then. We may not have converted all our own generation but we are coming again to do what we do not now do. The work will chiefly be done then. The worker is chiefly perfected now.

## The Earthly Destiny of Israel

By Rev. Robert M. Russell, D. D.

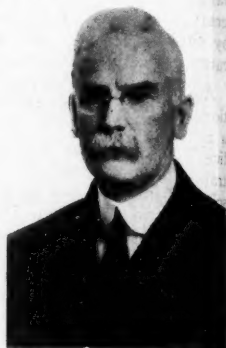
[An address delivered at the Conference on behalf of Israel in Chicago, November 17, 1915]

THE earthly destiny of Israel can be determined only by referring to the Word of God. Bible prophecy is history written before the time. If we will but accept this fact, certain features of the future will be as real to us, and have as large a place in our thought as certain events in the past. Prophecy is God's sure word, "Whereunto we do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day star arise in our hearts." Never has gloom and shadow rested more heavily upon earth life than now, and never has there been more need to turn to the pages of prophecy, and to allow the light of hope to fall upon the world path than at present. The student of prophecy can be a sane optimist regarding world conditions, for although realizing that the darkest hour of world life will be before the dawn of the kingdom days, he knows that the Son of righteousness will rise with healing in His beams.

### Israel's Place in God's Plan

To intelligently consider the earthly destiny of Israel it is necessary first to consider her origin, and the place assigned her in God's great plan of world redemption.

God's Word reveals that the creation of man was intended to repair a great disaster of world evil. Careful students of God's Word for the most part concede that there is a great stretch of unwritten history between the first and second verses of Genesis. In the first it



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is written, "In the beginning God created the heavens and the earth." In Isaiah 45:18 it is affirmed that the earth as created by God was not "waste," while such condition is affirmed in the second verse of Genesis. It is a logical inference that moral and physical disaster befell the created heavens and earth as described in the first verse, and that the second records the facts and begins the story of God's movement toward restoration. When the unrecorded events of this period are made known to us we shall doubtless have the story of the origin of Satan and of the demon hosts that constitute the evil spiritual environment of our race. The advent of Adam and Eve was therefore the culmination of God's initial movement to restore moral order to an earth once stricken by sin.

After the failure of humanity through the yielding of our first parents to the seductions of Satan, God's next great movement against sin was in the judgment of the flood in Noah's day. Here the "fountains of the great deep," or the canopy of water that had swung for

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ges above the earth, were broken up, and water became the instrument of destruction for ungodly men, just as in the future fire, now stored in the earth, will be God's means of disposing "the day of judgment and destruction of ungodly men" (2 Pet. 3:6, 7).

When evil again spread in the world God's next method of providing for world righteousness was the bringing into existence of a truth-loving and witnessing nation. To affect this God and Abraham was called from Ur of the Chaldeans to be the lonely pupil of God in monotheism and faith, and to become the father of a witnessing nation. After weary years there was the laughter of childhood in Abraham's tent. Jacob's children were born and the family grew to tribal proportions. Then when Jacob's sons might have married the daughters of the heathen around them and thus have frustrated the divine purpose, God arranged for the famine in the land, and the migration of Israel to Egypt, where, surrounded by walls of caste and race prejudice, she became a nation.

After Israel had attained national proportions and was of such number as to furnish a national testimony to truth, God gave deliverance from Egyptian bondage, furnished training in morality and spirituality in the school of the wilderness with Moses as earthly teacher, and then under Joshua gave to Israel her place of conquest in Palestine. Settled in Palestine and blessed of Jehovah, Israel became His witness to the nations of the world. Her location was strategic. She occupied the gateways to three continents. Under Solomon Israel might properly have been termed a world power for "He ruled over all the kings from the river even unto the land of the Philistines, and to the border of Egypt" (2 Chron. 9:26). This was not however a national extension covering the conditions of God's covenant with Abraham when He said, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18). The promise to Abraham awaits fulfilment in the future when Israel shall possess a territory fifty times as large as what we now term Palestine. However, in those early days, her position was sure so long as she was true to God. Hostile nations might come against her but God was the shield of Israel. Of her enemies it could be said as of Sennacherib's hosts:

"The might of the Gentile unsundered by the sword  
Hath melted like snow in the glance of the Lord."

So long as Israel was a true light of righteousness, God kept her upon her candlestick of national independence.

When Israel failed in her testimony to truth,

no longer following righteousness, and no longer avowing her fidelity to God by the keeping of His Sabbaths, God removed her candlestick from its place and gave her over to the dominion of the Gentiles. When Nebuchadnezzar took possession of Jerusalem there began in God's dealing with the world what is significantly described in Holy Writ as "The times of the Gentiles." This expression "The times of the Gentiles" must be clearly distinguished from another Bible phrase "The fulness of the Gentiles." By "the times of the Gentiles" is meant the term of Gentile rule in the world, beginning with Nebuchadnezzar and extending until the restoration of Israel. By "the fulness of the Gentiles" is meant the culmination of God's work of grace toward the Gentiles "to take out of them a people for His name" (Acts 15:14-16).

### Nebuchadnezzar's Vision of Gentile Rule

At the very beginning of the times of the Gentiles God gave to Nebuchadnezzar and then to Daniel a vision of the whole course of Gentile rule. The second chapter of Daniel records the wondrous dream of King Nebuchadnezzar and the story of Daniel's interpretation. Nebuchadnezzar saw in dream a wondrous image, whose various parts were afterwards declared by Daniel to be symbols of the different world powers that would precede the kingdom day of God. The chapter, one of the most graphic in God's book, pictures the image as smitten upon its feet and as passing away like the chaff of the summer threshing floor, while in its place there is set up a kingdom which shall never be destroyed. This is the Bible picture of Israel's restoration, and the coming of the golden age of prophecy.

History reveals that world progress has seen the fulfilment of Nebuchadnezzar's vision in all the great initial outlines. Babylon, with its world dominion, was the head of gold. Next came the Medo-Persian kingdom symbolized by the breast and arms of the image. Its magnificence as compared with that of Babylon was as silver to gold. Then came the Grecian kingdom, symbolized by the belly and thighs of the image, composed of brass. Afterwards there came the Roman dominion, with its eastern and western divisions, symbolized by the two legs of iron, and promising, in completion of the symbol, a future development of a ten-kingdom world power. The historic fulfilment of Nebuchadnezzar's dream, in all its greater outlines, gives basis for our faith as to the future, and for the belief that the territory once occupied by the Roman empire will become a federation of ten states, five western and five eastern, corresponding with the ten toes of the prophetic image. We must certainly believe this, or term this prophetic dream and interpretation little less than the

pipe dream of a pretender. No one can definitely affirm what will be the outcome of the present war, but it is a significant fact that the whole territory of the ancient Roman empire is becoming involved, and that there is in this war the possibility of a new alignment of the nations along the very outlook of prophecy.

### The Present War and Daniel's Vision

Whatever be the results of the present war the vision of Daniel will some day have fulfillment. There will be a remapping of the territory once occupied by the Roman empire. There will be a restored Israel, with national existence guaranteed by treaty. There will be international jealousy against Israel because of her enlarging power and influence in world commerce trade and diplomacy. There will be the gathering of the armies of the nation against Jerusalem for her destruction. Then will come the Armageddon of prophecy. The events of this period are minutely described in the fourteenth chapter of the prophecy of Zechariah. All nations will be represented in the assaulting army. Jerusalem will be taken and there will be the horrors of warfare, as violence and lust go on their fearful way. Half the population will be led forth as captives, but while the victorious army of the nations will be turning from Jerusalem, with their spoil, "Then shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." This is the return of Christ for the judgment of the nations. It is here that the stone, cut out of the mountain without hands, smites the feet of the image. Gentile dominion is brought to an end and the kingdom is given to the saints of the Most High God. This same chapter describes the very plague wherewith Jehovah will smite all the people that have warred against Jerusalem (Zech. 14:12, 15). The future glory of Israel as a central world power is also described; "And it shall come to pass that every one that is left of all the nations that came against Jerusalem shall go up from year to year to worship the king Jehovah of Hosts, and to keep the feast of tabernacles." Jerusalem will be the spiritual as well as the political capital of the world. The glorious prophecy of Isaiah will have fulfillment: "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of Jehovah from

Jerusalem. And he will judge between the nations and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2-4).

An intelligent interpretation of Daniel's prophecy concerning the seventy weeks of Israel's destiny throws wondrous light, not only upon the future destiny of Israel, but upon the future of the whole world. Near the end of the Babylonian captivity Daniel was giving much thought to the destiny of his people. Through reading the prophecy of Jeremiah he recognized that the seventy years of captivity were near an end. Naturally there arose in his mind the question of the future. The record of his thought is found in Daniel 9:1-19. The story of Revelation is recorded in the same chapter verses 20-27, culminating in these words: "Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy. Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks, and three score and two weeks; it shall be built again with street and mote even in troublous time. And after the three score and two weeks shall the anointed one be cut off and shall have nothing; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined. And he shall make a firm covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate."

### The Seventy Weeks

Nothing more definite in the way of prophecy could be uttered concerning any nation than these words concerning Israel. It is definitely stated that seventy sevens or a period of 490 years is apportioned to accomplish a series of events, the last of which is the anointing of the Holy of Holies in some prospective temple. In order to test the fulfillment of any part of this prophecy by history we have but to determine the year in which the commandment to restore and to build Jerusalem was given, and measuring from this point to lay the line of prophetic years and historic years together so as to determine agree-

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ment or disagreement. The effective command to restore and to build Jerusalem was given in the twentieth year of Artaxerxes Longimanus, as recorded in Nehemiah 2. In the seventh year of his reign, as recorded in Ezra 7, a decree was issued concerning Jerusalem, but a careful reading of this chapter reveals that the decree had most to do with the restoration of the worship of Jehovah in Jerusalem and the returning of the vessels of the house of the Lord that had been taken away by Nebuchadnezzar. The effective command to restore and build Jerusalem took place in the twentieth year of Artaxerxes, or according to the Roman calendar, 445 B. C. The seventy year weeks began, therefore, in the month of Nisan, 445 B. C.

Sir Robert Anderson, in his most interesting Volume, "Daniel in the Critic's Den," shows that exactly sixty-nine prophetic weeks, or 483 prophetic years elapsed between this date of commandment to rebuild Jerusalem and the time that Jesus Christ entered Jerusalem in triumphal procession, presenting himself as Israel's King. Those who desire a fuller discussion of the subject are referred to the volume mentioned, or to the most excellent commentaries by A. C. Galbelein on both Daniel and the Revelation. In brief from B. C. 445 to A. D. 32 the year of our Lord's crucifixion is 476 years, or in terms of days ( $476 \times 365$ ) + 116 days for leap years = 173,856 days. From the 14th of March, the middle day of the month, in which Nehemiah received his commission, to April 6th the date of our Lord's triumphal entry into Jerusalem, reckoning both days according to Jewish custom, is 24 days. But  $173,856 + 24 = 173,880$ , or the exact number of days found in 69 prophetic weeks, or  $69 \times 7 \times 360 = 173,880$ .

Continuing the study of this prophecy we find that Messiah was indeed "cut off" at the end of the 69th week without recognition of His divine sovereignty, or in accord with the words, "After the three score and two weeks shall the anointed one be cut off and shall have nothing." The city is also destroyed and the sanctuary according to the prophecy, and all this with one prophetic year of Israel's destiny yet unfulfilled.

It follows from all this that we are now living in non-prophetic time, and that there swings in the future a period of seven years during which Israel will again attain special prominence on the stage of world action. That we are living in non-prophetic time and that Old Testament prophecy has to do with Israel and not the church, needs emphasis. The Old Testament prophecies contain no references to the church. The church, with its union of Jew and Gentile in one body, is the "mystery" hidden for ages and brought out in the gospel as proclaimed by Paul. Only by a pernicious

method of interpretation have the promises of God made to Israel been appropriated for the church and the destiny of Israel obliterated from the prophetic Word.

### Imperialism and Democracy

Taking the words of Daniel in their plain meaning it is evident that a prophetic week or seven years of special destiny is decreed for Israel. In the future there will be a unity of the world nations, yet with the ten divisions symbolized by the toes of the prophetic image. These political divisions will be characterized by both imperialism and democracy as is prefigured by the terms "iron and clay." The dominating monarch over all this federation will perceive the political advantage of having a Jewish state in Palestine. Israel will return to her own land in unbelief. A treaty guaranteeing national existence will be made covering a period of seven years. Because of Jewish power and world wide influence this treaty will be termed "A scrap of paper," and will be broken in the midst of the week or at the end of three and one-half years. Then will begin the "time of Jacob's trouble" mentioned in the prophecy of Jeremiah, and that gathering of the nations which will end in the battle of Armageddon, and the restoration of Israel to her place of world influence and power by the advent of the Son of God. Then will begin the kingdom days of prophecy. Israel will fulfill the destiny of glory for which she is now being trained. From the hills of Moab Balaam foresaw her present relation to humanity. "Lo, it is a people that dwelleth alone, and shall not be reckoned among the nations." She is scattered among all nations, is acclimated to all zones, knows all world languages, and possesses an efficiency in management which will fit her for the place assigned by divine purpose.

### The Promises on Israel

God has never changed His purpose concerning Israel. His promises are plain and unequivocal. "He that scattered Israel will gather him as a shepherd doth his flock" (Jer. 31:10). "For Jehovah will have mercy on Jacob and will yet choose Israel and set them in their own land" (Isa. 14:1). "And Jehovah shall inherit Judah his portion in the holy land, and choose Jerusalem again" (Zech. 2:12). "And it shall come to pass in that day, that the Lord will set His hand again the second time to recover the remnant of His people, that shall remain from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he will set up an ensign for the nations, and will assemble the outcast of Israel, and gather together the dispersed of Judah from the four corners of the earth," (Isa. 11:11, 12).

The united testimony of prophecy is for a restored Israel with world wide and world blessing power.

The teaching of New Testament Scripture is equally explicit that we are now living in the church era, in which God is gathering out a people for His name from the Gentiles, a company consisting of Jews and Gentiles which shall constitute the bride of Christ in the day of His power; and that when this gathering is complete Israel will have her restoration and the whole world come into supreme blessing. The words of James in Acts 15:14, 18 can have no other meaning: "Simeon hath rehearsed how first God visited the Gentiles to take out of them a people for His name. And to this agree the words of the prophets; as it is written. After these things I will return, and I will build up again the tabernacle of David which is fallen; and I will build again the ruins thereof, and I will set it up: that the residue of men may seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who maketh these things known from of old." With this teaching concerning the results of Israel's restoration on the whole world agrees that of Paul in Romans 11, where he speaks of Israel as branches broken off that the Gentiles might be grafted in, and of Israel's restoration as the source of largest hope for the Gentile world: "for if the casting away of them (Israel) is the reconciling of the world, what shall the receiving of them be but life from the dead?"

#### Restoration of the Kingdom Note

The need of the hour in the church is the restoration of the kingdom note to the gospel, and the proclamation of a coming Lord to both Jew and Gentile. Let the truth be presented not only that the Saviour, whom we trust, was the Messiah once rejected by Israel, but that He is coming again as our glorified Saviour, and that when He comes He will also be the Messiah of Israel. Those who go to Israel with such a gospel are likely to have a hearing. The teaching that Israel has no hope save as individuals become members of the Christian church and share in the triumph of the church as a world power, is not biblical, and it is small wonder that such a presentation of the gospel has had but little influence upon the Jewish mind. The Christ whom we preach should be presented to both Jew and Gentile in His sevenfold relationship to mankind:

1. He is the incarnate Christ, God manifested in the flesh, the door through which God comes to man and through which man goes to God.

2. He is the crucified Christ, through whom divine sacrifice has been made, and the fullness of God's righteousness manifested to a sinning world.

3. He is the risen Christ, who gained victory over death and came from the tomb with the light of eternal morning on His brow. His resurrection is the demonstration of the effectiveness of His sacrifice, so that we have peace with Him "that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification."

4. He is the ascended Christ. The ascension is as truly a part of our Saviour's program of redemption as His crucifixion and resurrection, for in His ascension He carried into the heavenly places the body of glorification. In His resurrection He became "the first fruits of them that are asleep." As the "first fruits" of the resurrection His resurrection body is the sample of what ours will be. "We shall be like him for we shall see him as he is."

5. He is the interceding Christ. As the ascended Saviour He is "A priest forever after the order of Melchizedek." As our great high priest He is our avenue of approach to God and the channel of communicated grace for our time of need.

6. He is the indwelling Christ. When our Lord ascended to the right hand of power the Holy Spirit was sent forth to be "another comforter." As such He is, through His communication, the diffused personality of Christ. Through Him Christ dwells in the soul so that He who has a throne in heaven also has one in every redeemed heart.

7. He is the returning and reigning Christ. At His coming the tares will be separated from the wheat and the righteous "shall shine forth in the kingdom of their Father," not in heaven, but in that earthly kingdom for which we pray when we say "Thy kingdom come, thy will be done, on earth as it is in heaven."

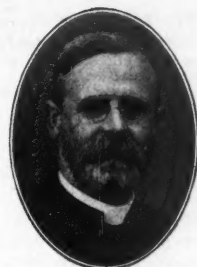
The earthly destiny of Israel is as plainly set forth as the earthly destiny of the church. The church is bidden continue the ministry of her Lord as a proclaimer of the gospel of the kingdom, and for her earthly portion is promised persecution and suffering with Him. The final earthly destiny of the true witnessing church is rejection by the world; her heavenly destiny is union with Christ as His queenly bride, and the sharing with Him of the kingdom glory when the saints shall judge the world and angels. Jesus had both Israel and the church in His thought when He gave the parables of the hidden treasure and the pearl of great price. Israel is the treasure of God hidden in the field of the nations; and for her God has given His Son, His Spirit, His Word, His all. The church is the pearl of great price, redeemed from the sea of the nations and for her purchase God has given all. The gospel which embraces the story of the kingdom must take account of both Israel and the church.



## The Resurrection of the Body

By Rev. W. H. Griffith Thomas, D. D.

(One of a series of lectures given at the Moody Bible Institute and stenographically reported for "The Christian Workers Magazine")



W. H. Griffith Thomas

**O**UR subject this morning will be the resurrection of the body. You will notice that I am trying to lead you along the line of the New Testament teaching. I start by asking you to notice that it is resurrection, not immortality, that is the specific revelation of the New Testament, concerning the dead in Christ. That is to say, souls need a tabernacle—an unembodied spirit is unthinkable. You cannot think of a spirit without a body. Try it. The moment you think God is a Spirit, you instinctively clothe God with a human form; you invariably think of an angel along the lines of human form—you need not think of the wings coming out of the shoulders—but you notice that the idea of a spirit by itself is unthinkable. The moment you mention the Lord Jesus Christ, you invariably associate Him in your thought with a body, and when you remember that there is such a thing as retribution, you see the need of a body in connection with the future. We are to receive deeds done in the body.

### The Fact of the Resurrection

1. It is anticipated in the Old Testament. "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job. 19: 25-27). Whatever difficulties there may be about that passage, it is generally thought that it has reference to resurrection. "Thou wilt not leave my soul in Sheol; neither wilt Thou suffer Thy holy one to see corruption." Psalm 16: 10. That seems to imply a life beyond the grave—resurrection. Also Isaiah 26: 19; Daniel 12: 2; so that the resurrection is anticipated in the Old Testament, along the lines of those passages.

2. It is revealed in the New Testament, "The hour is come in which all that are in the tombs which hear his voice shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation," Matthew 22: 32; John 5: 28-29 and 1 Corinthians 15 (the whole chapter, of course is concerned with the resurrection). "How say some of you that there be no resurrection?" That is the idea of the whole chapter. Also 2 Timothy 1: 10.

Now, because of this Old Testament anticipation, and this New Testament revelation, the Christian church has always believed in the resurrection, and in that which we call the "Apostles' Creed"—"I believe in the Holy Ghost, the holy Catholic Church, the forgiveness of sins, the resurrection of the body, etc." The great churches that use that creed confess it whenever they use it, and those churches that do not use the words in the Apostles' Creed, as a rule testify in other ways to their belief in the resurrection of the body, and yet, notwithstanding all this, it is curious how few satisfactory works there are on the subject.

It is unfortunate and yet it is a fact that the error about the resurrection was very early: "How say some among you that there is no resurrection of the dead?" (1 Cor. 15: 12.) You know in the old days, among a certain class of thinkers, the body was not considered of any great value. They all believed, or most of them believed, in what we should call the immortality of the soul, but the idea of this body being in any sense associated with the future, was beneath notice. Some people treated the body with contempt, in the form of sensualities, others treated it ascetically, and there was a feeling in many quarters that the body was unworthy of consideration. But from the moment of the incarnation of our Lord, God manifested in a human body, there came the thought in the Christian church of the sacredness of the body, and there can be no doubt, as I said the other morning in another connection, that the change from cremation to burial among Christians, was largely due to the thought that the body, as well as the soul, was somehow included in redemption; and there can be no doubt that our redemption is not completed until we realize that the body is included. You remember the well-known passage, "waiting for the adoption, namely the redemption of the body (Romans 8: 23). I want to suggest to you to study when you have the opportunity, as carefully as you can, the New Testament teaching about the body. "Glorify God in your body" (1 Cor. 6: 20). "Know ye not that your body is the temple of

the Holy Ghost?" It is this sacredness of the body which is essentially Christian and which is associated with the resurrection.

Now, it is interesting to remember this in connection with a passage sometimes overlooked—"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ Jesus from the dead, shall give life also to your mortal bodies, through his Spirit that dwelleth in you." This refers to the future—"Shall give life." It does not mean any acceleration of force here; neither do I think that this passage refers to the healing of the body. This word "mortal" is found only about three times, and it always means that which is subject to death. It means that, because the Holy Spirit is dwelling in us now, our redemption will not be completed until the body as well as the soul has been redeemed. If you will look carefully at those first eleven verses of the eighth chapter of Romans, you will see the reason for my taking the view I do. It is well to remember that Scripture says very little about death, and very much about resurrection, and as I said in the conference the other day, death is never set forth as the hope of the Christian in the New Testament. It is impossible for us to look forward to death as our hope with satisfaction and joy. Death in the Bible is always the last enemy. "The last enemy that shall be destroyed is death"—you will find that in 1 Corinthians 15, and so I would like to say again that the New Testament teaching is death may come, the Lord will come; and not death will come, the Lord may come. Death is not inevitable, but the Lord's coming is. Four times within a few verses in John 6, you will find this reference to the resurrection—"Raise it up at the last day;" "Raise him up at the last day;" "Raise him up at the last day;" "Raise him up at the last day." (John 6:39, 40, 44, 54.) There's the resurrection four times over in a very brief space.

Now will you notice that whenever the resurrection of Christ and believers is mentioned, it is described in a phrase—"From among the dead"—resurrection out of, from among the dead. You will notice more particularly if you study your Greek Testament, that this reference to the resurrection of Christ and believers is always "Out from among the dead." That is the meaning of the resurrection of the dead. There is no general resurrection in the New Testament; there is the resurrection of Christ, then the resurrection of believers, and afterwards there is the resurrection of the wicked. There is no general resurrection all at the same time. Christ and the believers

are raised out from among the dead, and the rest of the dead remain unraised, until in Revelation 20, where the wicked are raised at the close of the millennium. Now, that is the fact of the resurrection and it is a Bible truth, and should be studied definitely in the Bible. If you give special attention to the teaching of the New Testament about the body, you will see that the body is to be raised. Although it is not my subject, perhaps you will permit me to mention this—that is one reason why I do not think the church is going to pass through the Tribulation, because salvation is by grace from first to last. It starts with the salvation of the soul in regeneration, and it ends with the salvation of the body in resurrection, and until the spirit and soul and body are united completely, and are with the Lord, salvation is not fully completed; and therefore it seems to me that until the Lord redeems our spirit and soul and body completely, there is no complete salvation by grace in the full sense of that term.

## II

### The Method of Resurrection

Some will say "How are the dead raised up, and with what body do they come?" That question is asked now. Not only in the old days did people ask the question of the method of resurrection, but it is asked in our own day. Now, how is that to be answered? I do not know. There it is. But, although we say that, we have got to look at it, because theories have been suggested as to how the dead are raised.

(1). We shall look for a few minutes at the "Germ Theory." This seems to be a Jewish idea. At least it is found in the Talmud, which is as much "mud" as "tal." It means that there is some element in the body indestructible out of which the resurrection body will be developed. Now, this is an interesting theory; it was taken up by some very able men in the Christian church, like Gregory of Nyssa. It's the idea of some germ that never dies and is gradually developed, until by and by, the resurrection body comes. Although this is a very interesting theory, it does not seem to be true to 1 Corinthians 15:36, "That which thou thyself sowest is not quickened except it die," and John 12:24, "Except a grain of wheat fall into the ground and die it abideth by itself alone; but if it die, it beareth much fruit." Now the idea of dying, in both these verses, seems to me to set aside this germ theory; though, of course, it will always be interesting, because of those with whom it has been associated.

(2). Some hold what is called the "Identity Theory." This means that everybody will rise, just as he died. Of course, this means, if you press it, that the infant who died as an infant will rise as an infant; that the person who died

<sup>1</sup>While this passage refers to the future the context should not be overlooked which identified it with our sanctification in the present life. "Therefore, brethren, we are debtors," etc., verse 12.—Editors.

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is a cripple will rise as a cripple; that the man who died as a lunatic will rise as a lunatic, etc. This theory does not seem to harmonize with Corinthians 15:37—"That which thou sowest, thou sowest not the body that shall be, but a grain, it may chance of wheat or of some other grain." You notice there is no identity here,<sup>3</sup> and so I shall put that theory to one side.

(3). Others hold the theory known as re-incarnation. This is the theory of eastern religions, especially is it the view of Theosophy. You know in America there are a good many theosophists. Now, what is meant by re-incarnation? It means that the spirit of man inhabits a number of bodies, becomes incarnated in a body, and sometimes a succession of bodies. It means that you and I, this morning, are inhabiting a body, though in some life behind us we inhabited another body, and after this life we shall inhabit another body. In the old days, people used to call that the "transmigration of souls," which means that souls were able to migrate from one body to another. They claim that the soul can inhabit one body and go from one life to another. That is the theory that is sometimes suggested to harmonize with our view of the resurrection—that the body is only a house for the spirit, and that the spirit could as easily inhabit another house as this house. That is the idea, but the body in Scripture is not merely a home, but a part of ourselves. That is the point. "I pray God that your whole spirit, soul and body be preserved entire." (I Thess. 5:23.)

When you quote that text, do not quote it "body, soul and spirit," as it is so often quoted. It is "spirit, soul and body," and we might just as well have it correct. Notice, "spirit, soul and body be preserved entire," and Romans 12:1, "Present your bodies a living sacrifice." So that this idea of the body is merely a home, and the spirit a tenant in that home, does not answer either to the Bible or to practical affairs.

Furthermore, this theory breaks down, when you think of what we call the law of continuity. By the law of continuity, I mean that hereafter there must be some connection between the two lives. I am to live in the future, a life in some way or another connected with this life. I am to receive a reward according to the deeds done in my body, and if there is this connection and continuity between the two lives, why, of course, there will have to be a re-surrection. Surrection would be to raise, re-surrection means to raise again. There must be some continuity between this life and the life to come, and that continuity is not made by this theory of transmigration

of souls. I am almost sorry to have to talk about such a thing as this, but yet, one has to notice it.

(4). Others suggest the theory of an intermediate body given to us at death. This is based on an interpretation of 2 Corinthians 5:1-8. They say, that when a Christian dies, at the time of death there is a body given to him—an intermediate body, which he has to inhabit, and which will do him service until the resurrection, when that body will be changed into the resurrection body; that somehow or other, out of this intermediate body the resurrection body will be evolved. But this idea of an intermediate body robs us of our hope of the resurrection body, associated with Christ's coming. When 2 Corinthians 5 is properly understood, it will be seen to refer to the experience of the living at Christ's coming, and not to the time of death. I think these are the four theories that are considered in this connection.

(5). The only theory that satisfies all the conditions we know is that which may be described as the divine power theory. "God giveth it a body" (1 Cor. 15:38.) Our Lord's transfiguration and resurrection are the best illustrations we have of our own bodily transformation and resurrection. Continuity is the word to be kept in view; that is to say that somehow or other there must be continuity between our present life and the future; that there is in some sense a continuous element, so that the new life of the future is in some way connected with the present. That is to say that we are to be re-surrected. Saint Paul speaks of this as a spiritual body (1 Cor. 15:44), where he speaks of the analogy of the seed which is buried and comes to life. The spiritual body is described under four words—1 Corinthians 15:42-44. With us the word "spiritual" is opposed to the word "body," but in the resurrection there will be no such contrast. It will be a body dominated by the spirit; different, yet the same; the same, yet different. Our Lord's resurrection body helps us to understand this. You remember that His body was the same after it was raised from the dead, but it was different, because it could do things that it could not do before; so our Lord's body was the same, though different; it was different, yet the same. The Sadducees made the mistake of regarding the present as the measure of the future (Matt. 22:29). We must take care not to allow present experiences to become the standard of the future.

Now, I shall close by asking you to notice this: Resurrection is much more than re-animation or re-suscitation. You know when a person goes in the water, they try to re-animate, to re-suscitate the body, and when the person comes back again to consciousness and to health and strength of course it is not resur-

<sup>3</sup>We wonder if Dr. Thomas has not dismissed the "Identity theory" too soon, whether there is not some thought of "identity" involved in the idea of "continuity" which he favors.—Editors.

rection, it is simply resuscitation; the person is exactly the same as he was before the accident. Resurrection is much more than being restored again and becoming exactly what we were before. "Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself" (Phil. 3:21). The old version speaks of our "vile body." The word translated "vile" comes from a Latin

meaning the word "vile" has come to have in our day, it is well to read it in the Revised Version. The "body of our humiliation" is somehow or other to be changed into a body of His glory. "Behold I show you a mystery; we shall not all sleep, but we shall be changed." You see at once that death need not come into it at all, because when the Lord comes there will be people alive, and they are not going to be raised, because they never died, but they are going to be changed.

## Pastor Russell's Prophecies

By Philip Sidersky

**T**WO features in "Pastor" Russell's propaganda have been very conspicuous and the means of his gaining worldwide following. One is his publicity through the newspapers, and the other his prophecy that the end of this age and the earthly phase of the Kingdom of God was to be established in 1914.

Five years ago the writer was led to take "Pastor" Russell to task about his underhanded publicity among the Jews as well as the Gentiles, and as a result many of his schemes have been exposed, and his inroads among the newspapers checked in a measure. Since then I have made a study of his predictions, and am now led to expose this second feature in his propaganda.

Just now his paid agents are very active in putting forth the claim that for years he has predicted and prophesied about the present war, but this cannot be verified from his own writing. The strongest authority for his predictions and prophecies are his "Berean Bible Teachers' Manual," in other words, "Pastor" Russell's commentary on the Bible. This was published and copyrighted in 1908 by the Watch Tower Bible and Tract Society ("Pastor" Russell's), Pittsburgh, Pa., therefore, he is responsible for every word in it. By the way, it may be of interest to know that this "Berean Bible Teachers' Manual" is bound in the back part of Bibles that are being sold to the Russellites from "Pastor" Russell's headquarters, and takes the place of the concordance usually found in the back of ordinary Bibles.

Part 4 of this manual, under the title "Difficult Texts Explained," on page 15, under the subhead "Twenty Time Proofs," is the following:

"That the Reign of Evil Will Cease and the Earthly Phase of the Kingdom of God be Established in 1914-1915."

Ezra 6:15, completion of rebuilding of the Temple, 517 B. C., 586 years prior to Israel's

overthrow, typified Christendom's overthrow in 1914.

Ezra 7:07, dedication of the Temple, 467 B. C., 536 years prior to Israel's overthrow, typified Christendom's overthrow in 1914.

Neh. 2:8, Nehemiah's commission, 454 B. C., 523 years prior to Israel's overthrow, typified Christendom's overthrow in 1914.

2 Chronicles 34:3, the beginning of Josiah's seeking after God, 45 years before Zedekiah's overthrow foreshadows Christendom's overthrow in 1914, 45 years after the editor of "Zion's Watch Tower" began the search for what is now "present truth."

2 King's 22:3, the finding of the book of the Law, by Josiah 35 years before Zedekiah's overthrow foreshadows Christendom's overthrow in 1914, 35 years after the founding of "Zion's Watch Tower," "Pastor" Russell's official organ.

Ezek. 21:25, the overthrow of Zedekiah, 3520 years after the fall in the garden of Eden, foreshadows the complete wiping out of the fall 3520 years after the year 2914 A. D., and since the millennium is a period of a 1,000 years' duration, this proves that the millennium proper begins with the close of the year 1914.

It will be seen from the above quotations that we are now supposed to be in the millennium, and that all Christendom should have been overthrown before this. It will be seen also that not a single reference is made about the present war, and yet "Pastor" Russell's paid agents are very active in deluding his followers by claiming that he predicted this war, while keeping silent on his predictions that Christendom would be overthrown before this, and that we should be in the millennium.

**We regret to say that because of the temporary illness of the editor of the department of "Prophecy and the Lord's Return" that department will not appear in this issue**

—Editors.

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## Are You Interested in Mexico?

(The following letter was recently received in the Moody Bible Institute, and we feel it a duty and a pleasure to publish it.—Editors.)

**Y**OUR letter of inquiry has been received, and I rejoice to hear once more from the dear old Moody Bible Institute. You ask me to write something of my work.

### Work in Old Mexico

My work has been mostly in old Mexico among the peons (the poor people of Mexico), but before going there I labored awhile in the mountain districts of California; then, having married, I went to Mexico with my husband. We did not go under any missionary board or church, as my husband was not a missionary, but a mining engineer. I financed my own missionary work by doing the clerical and stenographic work for my husband and his company, which took very little of my time, so that I spent most of it laboring among the peon women and children and learning the language. During my stay in Mexico my labors were mostly in the Ures mining district, about sixty miles from the city of Hermosillo, Sonora; and later, in the Altar mining district of the same state, about thirty miles from the border.

We went to Mexico at the beginning of the first uprising of the Yaqui Indians against the Mexican government and against the "gringos," as they call the white people there. We were surrounded by dangers of all kinds, and Mr. Mott expected our camp to be attacked by Indians at any time; but the Lord watched over us and enabled us to remain several years. In the meantime the Mexican revolution started, and then the hatred of the Mexicans for the gringos was a graver danger than the Yaquis.

After meeting many hardships and dangers, we fled to Arizona, but my husband, thinking he must return to Mexico, left me in Arizona and went back, never to return to me alive. He was cut off from all communication with me, meeting with hardships untold. I waited a year and three months for news of him, sending message after message into Mexico, with the same result—they could not get them through for the wires had been cut and all mail and train service destroyed. Then, after a year and three months of dreadful suspense, I received a message to meet the morning train from Nacozari, Mexico, and that my husband's body was on that train. I had escaped from Mexico with my life, but lost my dear husband. We had lost everything we possessed when we fled to Arizona, but now I was alone and penniless. Those were very trying times for me, but I kept saying, as did Job, "Though he slay me, yet will I trust Him."

Being much broken in spirit and health, I came to California and again took up the work among the mountain people, co-laboring with the different pastors of churches, but at present I am in a position of "waiting," waiting on the Lord to know where He wishes me to go next and what He wishes me to do.

The great love I have for the Mexican people, and the deep longing to return to the border and labor among the refugees who have fled for safety to Arizona and all along the border, leads me to believe that it is God's will that I go, so I am just waiting for Him to open the way financially. The letter from the Moody Bible Institute just at this time seems very significant, and it may be that you will be able to interest some one by advertising the border work through the medium of your magazine. The terrible war in Mexico has driven hundreds of Mexicans up to the border, and now is our chance; I am acquainted along the border from Nogales, Ariz. to El Paso, Tex.

A little incident came to me vividly when I first went to Mexico. It transpired during my student life at the Institute and shows God's wonderful love for and watchful care over his children in such a way that I must relate it in connection with my terrible experience in Mexico.

### Briers, Thorns and Scorpions

At the close of a day at the Institute it came my turn to lead the evening service which we always had immediately after the evening meal. During the day I had prayed for a text on which to speak, and the following verse was given me so very clearly that I could not refuse to take it: "And thou, son of man, be not afraid of them, neither be thou afraid of their words, though briers and thorns are with thee, and thou dost dwell among scorpions: be not afraid of their words nor be dismayed at their looks, though they are a rebellious house. And thou shalt speak my words unto them, whether they will hear or whether they will forbear; for they are most rebellious." (R. V.) Ezekiel 2:6, 7. The verses impressed my mind very vividly but I knew not why, for at that time I had no intention of going to a land where there were enemies such as the Yaqui Indians and the Mexicans proved to be, and where there were briers and thorns on every plant, shrub or tree, and all kinds of venomous insects and reptiles; but during that first week in Mexico that blessed verse came back to me with such wonderful power and comfort as to seem to be the very voice of God speaking to me. I

was surrounded so entirely by these terrible things that I was almost on the point of nervous prostration, not being able to walk around in my own apartments without occasionally stepping upon a scorpion, centipede or some other poisonous insect, perhaps one that we never see or hear of in the States. I could not walk along the road, or paths, without encountering rattlesnakes and many other kinds of snakes even more deadly, and Gila monsters and other things; but when this verse came to my memory, giving me such comfort and security, knowing that the Lord would keep me from harm, then I knew why He had given me that verse at the Institute that evening, and that even then it was His purpose to send me to Mexico to those poor down-trodden people.

I was never stung, bitten or harmed while there, but many of the natives and some of the Americans with us almost lost their lives through these venomous things. I cannot tell you here through what terrible dangers of all kinds we passed unscathed, it would fill a book.

#### Going Back to Mexico

You asked me to write something of my work, but the little that I have written will probably be more than you will have time to read. But just one word more about the dear Mexican people among whom I labored, many of whom wept bitterly when we left. I have

not been able to hear one word from any of them on account of this terrible revolution and I fear many of them have been killed, or imprisoned or tortured, and possibly some have escaped to the border, and I long to go back and labor among those who have escaped to Arizona. I am praying for them and also praying that the Lord will open the way, financially, for me to return and take up my work among them. I will ask the prayers of the Institute, and if you know of anyone who is interested in the Mexican people and willing to help along with this work let me know.

And kindly pray also that this terrible revolution will cease, and the country become peaceful so that the missionaries can go down into the country again. There are some beautiful things in Mexico; the sunsets are marvelous at times, the sky representing landscapes of such wonderful coloring as to discourage the most renowned artist with his efforts. The shrubbery and trees at times are covered with flowers of such magnificent beauty and exquisite perfume as to almost dazzle one, but each shrub and tree has its terrible thorns hidden beneath the flowers.

Thanking you again for your kind remembrance of me and praying God to richly bless the Faculty and students of the Institute, I am, till Jesus comes, your sister in Christ,

(Mrs.) Hattie H. Mott.

### The Creator

By Annie J. Flint

He takes the scent of the softening ground,  
Where the first green blade pricks through,  
He takes the reddening maple bough  
Aslant against the blue;  
He takes the cheer in the robin's song  
And the flash of the blue-bird's wing,  
The joy of prisoned things set free,  
And of these He makes the Spring.

He takes the sheen of the waving wheat,  
Where the slow cloud-shadows pass,  
He takes the brook's soft rippling tune  
And the daisied meadow grass;  
He takes the swish of the mower's scythe  
In the noontide's hot, white glare,  
The joy of labor and growing things,  
And makes the Summer fair.

He takes the sound of the dropping nuts  
And the scent of the wine-sweet air  
In the twilight time of the year's long day,  
When the spent Earth kneels in prayer;  
He takes a thousand varied hues  
Aglow in an opal haze,  
The joy of the harvests gathered in,  
And makes the Autumn days.

He takes the peace of the snowy fields,  
Asleep 'neath the clear, cold moon,  
He takes the grace of the leafless trees  
That sway to the wind's wild rune;  
The frost-made lace on the window pane,  
The whirl of the starry flakes;  
The joy of the rest when toil is done,  
And the quiet Winter makes.

He takes the years, the old, the new,  
With their changing scenes and brief,  
The close-shut bud and the fruiting bough,  
Flower and fading leaf,  
Grace and glory, and lack, and loss,  
The song, the sigh, the strife,  
The joy of hope and the hope fulfilled,  
And makes of the years a life.

He takes our lives and the sum of them,  
His will and the will of man,  
Evil and good and dream and deed,  
His purpose and our plan,  
The thwarted lives and the crippled lives  
And the things that give them worth,  
The joy of life and the pain of life,  
And makes the Heavens and Earth.

# Practical and Perplexing Questions

Answered by the Editors

## "MOVIES" AND THE THEATER

**Question:** Two correspondents ask the same question as to whether a person can be a Christian and attend motion picture shows. One asks also if we place "movies" in the same class with theaters?

**Answer:** We have heard of Christians who attended such shows, but we would not do so. Doubtless there are differences among the shows, but when one gets the fever for them he is not likely to be nicely discriminating; and even if he were, he is setting an example to others who will not be discriminating at all. See an article on the subject in our issue of October, 1915. We do not place movies in the same class precisely as theaters, and yet they may be very nearly as demoralizing. We sympathize with certain young people who after working all day, say in an office, desire mental recreation in the evening, but we warn them to err on the side of caution. Our own fear and hatred of sin is so great that we try to keep as far away from temptation as we can.

## SPEAKING WITH TONGUES

**Question:** A correspondent asks us to explain Acts 2:4; 10:46 and 19:6 which refer to speaking with tongues.

**Answer:** In reply we quote a paragraph from the "Christian Workers Commentary": "As to the first, the thought is that the disciples as instruments of the Holy Spirit proclaimed the praises of God in various languages theretofore unknown to them. Their act had been symbolized in the cloven tongue of fire that had sat upon each and it prophesied that the Holy Spirit had come to make known through them the gospel to all nations under heaven. It is not likely they continued thus to speak in different tongues. In Acts 10:46 the subject is referred to again as an evidence that the Gentiles had received the gift of the Holy Ghost the same as the Jews on the day of Pentecost; while in Acts 19:6 it shows that the Jewish disciples of John had received it, but beyond this it is not named further, and these are all special and initial cases."

Your other questions are answered under "Brief Mention."

## CHRISTIANS AND THE WAR

**Questions:** Can a Christian consistently swear to uphold the constitution of the United States? Is there any Scripture justifying a follower of Christ in taking up carnal weapons

against his fellowmen, even when so commanded by "Caesar"? Does the command, "Render unto Caesar" obligate a Christian to go to war with carnal weapons in defense of his so-called fatherland, or must all such questions finally be settled by, "We ought to obey God rather than men"?

I am inclined to think that as true Christians we are about at the parting of the ways in our relation to so-called civil government; that we must take a more definite stand for Christ, and that such discrimination will finally bring us to persecution for righteousness sake. Am I right?

**Answers:** We think a Christian may consistently swear to uphold the constitution of the United States, because so many Christians whom we esteem to be consistent have done so. We think that Romans 13, and 1 Peter 2:13-17 justify a Christian in taking up arms under obligation to his government, subject always, in particular cases, to the principle laid down in your quotation from Acts 5:29. Each Christian must determine for himself whether or not he would be disobeying God in such a case, and he can only determine this in the light of the Word of God illuminated by the Holy Spirit. As to your observation about the relation of Christians to the civil government, it may be that if they were to take a more definite stand for Christ they would sometimes sustain that government more heartily and self-sacrificingly than they do. One may be persecuted for righteousness sake in sustaining his government quite as much as in opposing it.

Your other question as to the Chautauqua movement is answered under "Brief Mention."

## ABOUT MARRIAGE

**Question:** How would you apply and interpret 1 Corinthians 7:9, also verse 36, in case of a brother who might not be in circumstances to marry? What is the meaning of verse 26? If a brother has not the gift mentioned by Paul in verse 7 and 8, would he not be of greater service in the Master's vineyard, if married?

**Answer:** There were some in the church at Corinth who had scruples about the lawful marriage of a Christian. In reply to them Paul yielded the point that it was desirable for a Christian man to remain single, at least at that period and under those circumstances, provided he could do so without sin (vv. 1, 2). Paul himself was unmarried and if others

could live as he did it would be well (verses 7 and 8). As to the inquiry of our correspondent on this point, we can answer only, that if he is not in circumstances to marry, nevertheless he is not at liberty for that reason to commit sin.

Celibacy is the theme of verse 26 and its context, in which the apostle is giving his own judgment or opinion, having received "no commandment from the Lord." On general principles he recommends celibacy because of the "present distress," by which it is thought he means the persecution and affliction then being experienced by the church. While to marry was not sin for either sex, yet he would spare them in the trouble just ahead which would bear harder upon the married than the unmarried.

At verse 36 he is referring to a Christian father's responsibility as to the marriage of his daughter. It was humiliation in a Greek household for such a daughter to "pass the flower of her age" unmarried, and if a father felt the need of doing so he might give her in marriage without incurring sin in so doing. Nevertheless, if he acted in the opposite way he was also doing well, or better (vv. 37, 38). —"Christian Workers Commentary."

### LODGE PRAYERS

**Question:** Several months ago you published an article on secret societies. A friend to whom I gave the magazine is the member of an order whose opening prayer is herewith enclosed. There does not seem to him any harm in being a member of an organization whose prayers honor Jesus Christ.

**Answer:** We do not think it necessary to print the whole of this prayer whose mention of Jesus Christ is simply at the close in the usual formula, "Through Jesus Christ, our Lord, Amen."

Nor being an authority in these matters we sent the letters of our correspondent to Mr. Wm. I. Phillips, Secretary of the National Christian Association, who has been kind enough to reply to it, as follows:

"Prayer in the name of Jesus Christ our Lord does not make it Christian. The Mormons and other non-Christian religious bodies pray in His name. The Mormon prayers of the 'Church of the Latter Day Saints' are not therefore Christian and are not regarded as such. Russellism and Knights Templar Masonry illustrate the same truth, that using the name of Jesus Christ in prayer does not make their prayers pleasing or acceptable to God. Christian praying involves faith in Christ, surrender of our will, and obedience to His will.

"Prayer is worship. Christian worship is the homage which regenerated men in fellowship

with Christ present to their Creator and Redeemer; it does not consist in form, but rather in spirit, for 'God is a Spirit; and they that worship him must worship him in spirit and in truth' (John 4:24). It follows, then, that unregenerate men cannot worship God acceptably; they may use the forms of worship, but such forms are impious in their mouths. 'The carnal mind is enmity against God; for it is not subject to the law of God; neither indeed can be. So then they that are in the flesh cannot please God.' (Rom. 8:7, 8).

"There is no such thing as a Christian lodge. The ruling spirit of a secret society is always worldly. No man is required to be a Christian in order to be a member. The writer was once the chaplain of a lodge; in the printed prayers the name of the Lord Jesus Christ occurred, and though not a Christian, he was an acceptable chaplain of his lodge. His predecessor was also an acceptable chaplain, although a very profane man. The prayers we offered had the form of godliness, but lacked the power thereof. The majority of members in all lodges are unconverted. The spirit of the lodge is manifestly of the world.

"It is always right and wise to unite in worship with those who are professedly Christians. It cannot be right to unite in worship with those engaged in it who are not presumed to be Christians and are not really worshippers of the Lord Jesus Christ. Uniting in prayer with such is rather a sanctioning of their irreverent pretenses. 'He that turneth away his ear from hearing the law, even his prayer is an abomination.' (Prov. 28:9).

### BRIEF MENTION

**L. K. Z., Shamokin, Pa.:** We regret that not being acquainted with "Pastor" Russell's Bible chronology we are unable to reply to your question.

**H. C. Hunt, Vancouver, B. C.:** "The man of sin" will arise out of the ten kingdoms of the Roman empire, and he will be a blasphemer, and be found sitting "in the temple of God, showing himself that he is God." (See Dan. 7:19-21; 2 Thess. 2:4, etc.) These things are not true of the Kaiser.

**J. N. S., Wichita, Kan.:** We do not know the religious views of the judges of the Supreme Court further than that one is a Baptist, one a Unitarian, and two are Roman Catholics.

The devil does not possess the attribute of foreknowledge, but nevertheless he may know a great many things before they come to pass, because he is highly intelligent, a wide observer, and also very old.

**M. S. A., Springtown, Pa.** "Uncle John Vassar, or The Fight of Faith," was published by the American Tract Society, New York.

**F. A. G., Cottonwood, Ida.:** Elder Canright



and Re is a retired pastor of a Baptist church in Grand Rapids, Mich. He has not withdrawn his renunciation of Seventh Day Adventism as you must have discovered by his article in a recent issue of this magazine. Address him directly for further information.

**Anonymous:** We do not know why the disciples were forbidden to preach the word in Bithynia as the Scripture is silent on that point.

**Rev. John J.:** When we said in our July issue that the scriptural warrant for the rite of confirmation was found in certain passages named, we did not mean that we found such warrant there, but that those who believed in and practiced confirmation found it there.

**T. T. E., Scranton, Pa.:** We are not acquainted with the book you name, having never heard of it before, to the best of our recollection.

**D. J. S., Locality Unknown:** Your inquiries concerning the difference between "soul" and "spirit" were answered in our November issue, page 191. We do not think that beasts have souls such as human beings, nor that they can sin.

**J. L., Berwyn, Ill.:** We have yours saying that you do not agree with Mr. Anstey's explanation of the chronological difficulty in Matthew 12:40, as published in a recent issue. The view you hold that Jesus was crucified on Wednesday is held also by others, and with plausible arguments, but we have not yet seen it that way.

**L. T., Renton, Wash.:** We can not perfectly harmonize Matthew 5:32 and Luke 16:18, but it is clear from the former that our Lord allowed divorce in cases of adultery. And, to quote Bishop Ryle's "Commentary on Luke," "Neither here nor elsewhere can we see that the Lord regards the re-marriage of one who has been divorced for the cause of fornication, as adultery."

**Anonymous:** While Hebrews 9:27 says, "it is appointed unto men once to die," it does not say that it is appointed unto all men. There is one generation of men who will not experience death, namely those true believers on Christ who are alive and remain on the earth when he comes. This explains the other passage you refer to, 1 Corinthians 15:51.

**M. McR., Port Byron, Ill.:** We are not sufficiently versed in Tolstoi's philosophy to reply to your question very intelligently, as neither himself nor his writings ever attracted us. Your second question about Christian believers driving evil from the world by precept and example, shows that you do not read your Bible very much. Evil will be in the world for a great while yet, and if you wish to see how it will be driven out at last read Revelation 20. The two witnesses of Revelation 11 are not positively identified in Scripture, but

there is some reason for thinking they may be Moses and Elijah returned to the earth in the flesh. Their duty during the brief period of their stay is indicated in the chapter. The Antichrist will be a man, and will appear at the same time as the two witnesses.

**Rev. F. O. H., Circleville:** We believe Ezekiel 38:18, etc., will be fulfilled immediately after the destruction of the beast of Daniel 7. We are inclined to agree with you that this generation is witnessing the preparation for the final climax of prophecy. Any of the writings of C. H. M. would be valuable to you. We can recommend Kelly on Ezekiel.

**E. L. P., Sedro Woolley, Wash.:** We regret that your first two questions are not sufficiently definite or circumstantial to enable us to make an intelligent reply. Being a pastor, you doubtless possess a good commentary on the New Testament, and to that we shall have to refer you for the meaning of the texts you mention. Your third question as to the explanation of 1 Corinthians 6:9, is answered in the context. Read through verse 11.

**H. K. B., Thraco, Wash.:** 2 Corinthians 5:10 refers to a judgment of Christians when Christ comes, but not to determine the question of their salvation. This was settled when they received Christ by faith as Saviour and Lord. The judgment in Corinthians is to determine their faithfulness as disciples, and the reward of grace which shall come to them as such.

**Rev. L. A. A., Saybrook, Ill.:** We agree with you that Christians should be very cautious in giving their hearty support to the Chautauqua movement with its Sunday features. Our own experience is limited to one occasion when we preached at a Chautauqua on Sunday evening. During the day the program had consisted of a popular lecture and a band concert, of which we were not aware until our arrival on the ground. The evening crowd offered a great opportunity for the preaching of the gospel, but whether it should have been accepted or rejected under those circumstances is a question on which opinions differ, and where every Christian must settle the question for himself in the sight of God.

**S. M., Cincinnati, O.:** We are familiar with the rendering of 1 Timothy 2:15 to which you refer, but do not feel satisfied with it. As to Isaiah 66:15, 16 you are right in applying it to the awful judgments to fall upon the wicked at the end of this age.

**A. G. L., Muscatine, Ia.:** A recent estimate on the following subjects gives the expenditures for them during twelve months in the United States thus: Alcoholic drinks, \$2,000,000,000; tobacco, \$1,200,000,000; jewelry, \$800,000,000; automobiles, \$500,000,000; candy, \$200,000,000; soft drinks, \$120,000,000; coffee and tea, \$100,000,000; chewing gum, \$13,000,000; foreign missions, \$17,000,000.

## THE LAYMENS COMMENTARY ON THE OLD AND NEW TESTAMENTS

Conducted By James M. Gray

### FIRST EPISTLE TO THE CORINTHIANS

#### Lesson 4

#### Christian Liberty and Its Abuse Chapters 8-10

The Christian church was composed largely of Gentiles, who, when they were pagans, worshiped idols, with animal sacrifices and feasts in the idols' temples. Having become Christians, their practices were discontinued, though pagan neighbors might occasionally invite them, in a social way, to join in such feasts. The question had arisen as to their Christian liberty to accept such invitations? A "liberal" party in the church not only favored it, but indeed regarded the acceptance of such invitations as necessary to testify their freedom in Christ. There is no such thing as an idol, said they, and hence Christians are as much at liberty to eat meat offered in sacrifice to idols as any other meat, and in an idol's temple as well as any other place.

1. In reply, Paul admits the fact and the inference arising from it (8:4-6). They were at liberty to eat this meat and in an idol's temple, provided they had only themselves to consider. But there was their weak Christian brother, the man not gifted with as much spiritual knowledge as they, and who, though trusting Christ for salvation, still had a lingering idea that "an idol was something in the world." If the "strong" brother, he who was spiritually enlightened, ate this meat in the idol's temple, the weak brother might do likewise, but what the one might do with impunity the other could not do without sin. Hence the liberty of the one became the stumbling-block of the other (vv. 7-10). This made it serious for the strong brother to press his "knowledge," or his "liberty" to that point (vv. 11, 12). Personally, Paul's example was different from this (v. 13).

2. Continuing the reference to his own example in chapter 9:1-23, the apostle reminds them of the grounds on which he might claim all the liberty they had or more. He was an apostle, he had seen Jesus Christ (Acts 9), they, the Corinthians, were the fruit of his ministry (vv. 1, 2). He was at liberty to eat and drink as he pleased, to marry, and have a wife accompany him on his itineraries as others did (vv. 3-6). He had a right to claim pecuniary support from the churches in his labors on their behalf (vv. 7-14). But he had foregone all these privileges for the gospel's sake (vv.

15-18). For the same reason had he accommodated himself to Jewish prejudices (vv. 19-20), and to Gentile peculiarities (vv. 21-23).

3. He shows that there is a practical motive for Christians acting on this principle (9:24-10; 15), by employing an illustration from the Olympian games. Christian believers were like men running a race, but it was one thing to run and another thing to win the prize. Here again comes in the distinction between salvation and the rewards of faithfulness (see c. 3). The athlete knew the need of curtailing his liberty in certain directions in order to gain the race, and Paul appreciated the principle in spiritual things. Did he not deny himself he would be unfit for service, and lack of service meant, in the end, loss of reward (vv. 24-27). "Castaway" here does not mean loss of salvation, but loss of the opportunity to serve as one who is saved. The thought is continued in chapter 10, where a leaf is taken from the history of Israel. All the Hebrews originally were partakers of the same privileges—the guiding cloud, the passage through the Red Sea, the manna, the smitten rock, type of our salvation through the smitten Christ (vv. 1-4). But many of them failed of the ultimate goal and never entered Canaan, because of their after conduct in the wilderness (vv. 5-11). A warning follows (v. 12) with accompanying encouragement (v. 13), and then an exhortation (vv. 14, 15).

4. The practical motive however, is more than the thought of reward for fidelity, it is that of positive danger in the face of the opposite (vv. 16-23). This is suggested already in the story of Israel, but more than suggested in what follows. The idolatrous feasts are in contrast with the Lord's supper, the one the worship of demons, the other the true God, between which there can be no fellowship. One or the other must be renounced. To tamper with demons is to challenge divine wrath, with which we are unable successfully to contend. While the exercise of the fullest Christian liberty in these matters may be lawful for me, says the apostle, nevertheless it is not expedient, it will not be found to edify or build me up in Christ, for which reason it will not be acted upon.

5. The conclusion of the matter is: (a) Do not be seeking your own advantage but another's (v. 24); (b) if the sacrificial meat is

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offered for sale in the public market, you may buy and eat it without compunction (vv. 25, 26); (c) if a pagan neighbor ask you for a meal at his private house you are at liberty to partake of it (v. 27); but (d) if in the course of the meal it is referred to as of a religious character, desist from eating, not for your own sake so much as that of the other (vv. 28-30). In other words, (e) act on the principle of verses 31, 32 and (f) follow my (Paul's) example (10:33, 11:1).

### Questions on the Lesson

1. State in your own words the occasion Paul had for writing these chapters.
2. What is the main argument Paul presses against the abuse of Christian liberty?
3. In what respects did his example agree with his precept?
4. What motive governed him?
5. What is the significance of "castaway" in this case?
6. What further motive does Paul refer to?
7. How does he conclude, or sum up, the case?

### Lesson 5 Church Disorders Chapter 11

1. This chapter begins properly at verse 2, and treats of disorderly conduct of the women in the church assemblies, and of the misuse of the Lord's supper. "Head" is used in the sense of source of dominion because it is that which directs the body, and the man is the "head of the woman" because she is under authority to him, the reference being to married women and their husbands. "The head of Christ is God," when Christ is considered in the mediatorial sense, and from the point of view of the God-man. Of course both men and women are equal in God's sight when salvation and all the spiritual blessings in Christ are under consideration (Gal. 3:18), but human society could not exist without certain distinctions. It is evident that from this standpoint, the Christian women at Corinth went too far, and misinterpreting their newfound liberty in Christ, were overstepping bounds in an unbecoming way. As F. W. Robertson expressed it. Large principles when taken up by ardent and enthusiastic minds, without the modifications of experience, are almost sure to run into extravagance, and hence the spirit of law is by degree reduced to rules, and guarded by customs."

2. The offense of these women was praying and prophesying with uncovered heads, or rather unveiled faces, contrary to the custom of the times for both Jews and Gentiles, the head-covering being a symbol of the woman's subordination to the man. It is difficult to say

what is meant by the man dishonoring his head, since it is uncertain whether by his "head" is meant the Lord Jesus Christ. And in the same way we do not know whether the "head" which the woman "dishonoreth" is her own head, or her husband regarded as her head. We only know that it is the true glory of every creature to fulfill the law of its being (vv. 3-6).

3. The argument against this conduct on the women's part follows in verses 4-7: (a) The woman has present a visible superior in man created in God's image. He as the highest earthly being represents God's glory. Woman, as such, is not the representation of God's glory on earth, but to all inferior beings represents man's glory sharing his superiority over them (v. 7); (b) woman was created second to man as to substance (v. 8), and service (v. 9); (c) woman should consider the presence of the angels who are invisible spectators of Christian assemblies. This last is a mysterious subject, not merely that angels are present, but that women should exhibit modesty or the sign of subordination in their presence. Dean Stanley in his comment on this passage, thinks it may refer to evil angels and their unlawful intercourse with human flesh as spoken of in Genesis 6. Immodesty on the women's part might give them unholy opportunity, for as Robertson again says, "It is impossible to decide how much of our public morality and private purity is owing to the spirit which refuses to overstep the smallest bound of ordinary decorum."

4. The apostle balances the whole subject as between man and woman in verses 11 and 12, and sums up so far as the latter is concerned by a couple of questions, the bearing of which is that the absence of a veil is uncomely (vv. 13-15). If however, they continue to be contentious in the matter notwithstanding his rebuke, he would have them know that their conduct is without precedent (v. 16).

5. It is not a far cry from this to the disorder associated with the Lord's Supper, and which the apostle approached by a general statement (vv. 17-19). It should be said that the divisions here are not doctrinal so much as social cliques. They came together for a general meal prior to the Lord's Supper, and made it a sort of indoor picnic. The rich brought plenty to eat and drink while the poor had nothing. If this was what they desired to do it should be done in their own houses and not in the general assembly. The original institution of the rite is now referred to and its significance enlarged upon (vv. 23-26). A warning follows (vv. 27-37), in which "unworthy" is not to be understood as discouraging penitent sinners from partaking of this blessed feast, but to be taken in the sense of "an unworthy manner." To be "guilty

of the body and blood of the Lord" means to commit an offence against Him, while "damnation" (v. 29), is to be taken in the sense of judgment as illustrated in verses 30-32. "Not discerning the Lord's body," means not appreciating the significance of His atonement, or the mystical relationship in which they as believers stand toward Him, their Head, and which the Lord's Supper so peculiarly makes manifest. Their erroneous practice in this particular had brought chastisement of a physical kind upon them; from which, if they had "judged" themselves by putting away the sin, they would have escaped. Nevertheless, it was a mercy of God that they were thus chastened, which showed that they were His children, and not the people of the world, for there is a great distinction between chastisement and condemnation.

#### Questions on the Lesson

1. Where does this lesson begin, and of what two things does it treat?
2. What does "head" mean, and what is the significance in each case of the "head of the woman," and the "head of Christ"?
3. Can you quote Robertson as to the application of large principles?
4. What was the particular offense of these women?
5. Give the three-fold argument against their conduct.
6. Define and describe the "divisions" referred to in the second case.
7. What does each of the following expressions mean: "unworthy," "guilty of the body and blood"; "damnation"; "not discerning," etc.
8. What two things does Paul discriminate in this lesson?

#### Lesson 8 Spiritual Gifts Chapters 12-14

The theme of this lesson is closely related to the preceding, for the church disorders included not only unbecoming conduct of the women in the public assembly, and an unworthy observance of the Lord's Supper, but an unholy emulation in the matter of spiritual gifts.

1. After a brief introduction (vv. 1-3), the apostle discusses the origin of these gifts as not natural to the believer, but the special bestowment of God. God the Father is the worker of them, God the Spirit their distributor, and God the Son the One on whose behalf they are administered (12:4-6).

2. As to their nature, there are nine—wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues and interpretation of tongues (vv. 7-11). Of course, the above means "wisdom" and "knowledge" in the things of God; "faith," not merely for

the acceptance of Christ, which is assumed, but for special purposes or objects, "prophecy," not in the sense of foretelling, but forth-telling, speaking "to edification, exhortation and comfort" (14:3).

3. The object and use of the gifts is for the profit of the whole body of Christ, into which believers have been baptized by the Holy Spirit (vv. 12, 13). They are in Christ what the foot, the hand, the ear, the eyes are in the human body (vv. 14-21). Hence honor, unity, sympathy and mutual joyfulness should pervade and prevail (vv. 22-26). There are differences among these gifts, and the best are to be coveted, but all depend on the spirit in which they are exercised (vv. 27-31).

4. This leads the apostle to speak of the abuse of the gifts of which the Corinthians had been guilty, and which consumes the whole of chapter 13. Of what value are any of these gifts to their possessors without "love," which is the meaning of "charity" in this chapter (vv. 1-3)? Love is now defined (vv. 4-7) and its supremacy and permanency affirmed (vv. 8-13). A time is coming when prophesying and speaking with tongues will be no longer required, and the knowledge we now have will appear childish in comparison with what we shall have, but not so with love, which, like faith and hope, is eternal. Therefore, follow after love (14:1).

5. Returning to the choice among the gifts the preference is given to prophesying (14: 1-25), especially as compared with "tongues," because the latter had been the chief cause of the unholy emulation referred to, and also of gross disorder in the public assembly. The value of prophesying is stated in verse 3. "Tongues" should not be exercised unless an interpreter is present (v. 5), and for the reasons indicated (vv. 6-14). Paul's own custom or example is now stated (vv. 15-19), an exhortation follows (v. 20), and a declaration of the purpose of "tongues" concludes this part of the subject (vv. 21-25). "Tongues" are a sign not for believers, but unbelievers, and not for their conversion evidently, but simply as a demonstration of divine power. It is far different with prophesying, which practically is identical with preaching and testimony, for this serves both for believers and unbelievers.

6. The order in which the gifts are to be publicly exercised is now given (vv. 26-35). The form of worship was very democratic, the people generally participating, reciting psalms, giving instruction, speaking with tongues, interpreting tongues, uttering a "revelation." As to this last, it would appear that until the New Testament was written, new revelations suited to the new dispensation were given to certain of the prophets. Care was to be taken that not more than two or three should speak in an unknown tongue, and not all at once.

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but one by one. Moreover, in the absence of an interpreter, they should not speak at all. The same method should be followed by the prophets. Nor let any say when he felt a desire to speak, that he could not wait until another had concluded (vv. 32, 33).

In such meetings, when the whole church came together in one place, women were to keep silence. This is the interpretation the "Scofield Bible" puts on verses 34 and 35, but there is a difficulty here in the light of 1 Corinthians 11, where women are not forbidden to pray and prophesy in public.

7. The contentious spirit of the church is rebuked as in chapter 11. They were evidently seeking to establish a precedent of their own in these matters (v. 36), but that which Paul is writing to them is the commandment of the Lord (v. 37). Whatsoever they did was to be done "decently and in order," (v. 40).

#### Questions on the Lesson

1. Name the seven divisions in the text of this lesson.
2. Name the nine spiritual gifts.
3. What is meant by "prophecy"?
4. How should "charity" be rendered in chapter 13?
5. Which of all the gifts is to be preferred, and why?
6. What restriction is placed on "tongues" and why?
7. What is the meaning of "revelation" in this case (v. 26)?
8. What principle is to be maintained in the public gatherings?

#### Lesson 7

#### Resurrection of the Dead Chapters 15, 16

They were not only questions of casuistry that disturbed this church, but deeper ones—especially that of the resurrection of the dead. We may gather the real nature of this difficulty by the manner of Paul's treatment of it.

1. He dwells on the fact of Christ's resurrection (vv. 1-11), in which he furnishes incidentally a definition of the "gospel" he preached. This consists of just three counts, Christ died for our sins, was buried, and rose again. The proof that He rose again is twofold, the Old Testament Scripture (v. 4), and human witnesses. Just where or how the former testified to His resurrection is not apparent to the casual reader, but a student like Paul found it in both type and prophecy. Compare also Christ's words to the two disciples en route to Emmaus (Luke 24). The proof from the human witnesses (514 in all) is given in detail (vv. 5-8). "Born out of due time," some would translate "before the due time," as though Paul were thinking of the national new birth of Israel, which is to be. His conversion

by the appearance of the Lord at Damascus (Acts 9), was an illustration before the time of what will take place when the Lord reveals Himself to that people at the end of this age (Ezek. 20:35-38; Zech. 12:10-13: 6; Rom. 11:25-27).

2. Passing from the fact of Christ's resurrection, he proceeds to the inference from and the importance of it (vv. 12-19). Christ having arisen, the fact of a resurrection can no longer be disputed (vv. 12, 13, 16). To dispute it would render nugatory the whole scheme of the gospel on which depended their salvation and future life (vv. 14, 17, 18, 19). Strange that Christians should find it possible to question the resurrection of Christ, but still are there some inconsistent and ignorant enough to do so.

3. The order of the resurrection follows (vv. 20-34). The resurrection of Christ insures that, of all men (vv. 20-22), for both the wicked and the good, the unbelieving, and the believing shall be raised, "some to everlasting life, and some to everlasting shame and contempt" (John 5:28, 29; 1 Tim. 4:10). But they will not be raised all at once. Christ is the first-fruits, whose resurrection has already taken place. The second instalment of the resurrection will consist of true believers, and come forth at His second advent (1 Thess. 4:13-18). The third and last will consist of the rest of the dead, which will come forth after the millennium and at the end of the world (v. 24, compare with Rev. chap. 20). The "kingdom" spoken of is that promised to David and his seed (2 Sam. 7:8-17; Zech. 12:8; Luke 1:31-33). It is that which was announced as "at hand" when Jesus Christ came (Matt. 4:17), but which was rejected by the Jews when they rejected Christ and crucified Him (Matt. 11:20; 21:42, 43). At His second coming, and after the church has been caught up to meet Him in the air, the King will restore the Davidic monarchy in His own Person, re-gather Israel, establish His power in the earth and reign with His church 1,000 years (Matt. 24:27-30; Acts 15:14-17; Rev. 20:1-10). This is the kingdom which at the end of the millennium will be delivered up to the Father, that God (i. e. the Triune God) "may be all in all" (v. 28). The subjection of the Son spoken of in this verse is not that of the Son as the second person of the Trinity, but as the mediatorial King of the earthly kingdom. The language in verse 29 is difficult, but is evidently a challenge of some kind to their reason, like that which follows. Why should Christians expose themselves to the peril of their Christian testimony, as Paul himself was doing daily, if the resurrection of the dead were not a fact? Why not live to please the flesh? Alas! some seemed to be doing so whom he would warn (vv. 30-34).

4. Now comes the teaching as to the nature of the resurrection, i. e., the resurrection body (vv. 35-50), which, in a word, will be related to the mortal body as the harvest is related to the grain that is sown (vv. 35-38). That is to say, the body that is raised will be the same as to identity with that which was buried, but not the same in other respects—it will be incorruptible, glorious, powerful, spiritual, "the image of the heavenly." Verses 45-49 are deeply interesting. "The first man Adam was made a living soul," i. e., he derived his life from another, even God. "The last Adam was made a quickening Spirit," gives a truer meaning by omitting the italicized words "was made," so as to read, "the last Adam a quickening (i. e., a life-giving) Spirit." He did not derive His life, but is Himself the fountain of life, and gives that life to others (John 1:4; 5:21; 10:10; 12:24; 1 John 5:12). Because He lives, we shall live also.

5. But all believers will not die (vv. 50-57). These verses should be read in connection with I Thess. 4:13-18, as they similarly teach that the bodies of living believers will be instantaneously changed from corruptibility and mortality to the opposite, at the coming of the Lord.

6. The theme is concluded by a reference to the practical effects of the doctrine, which carries us into the sixteenth chapter as far as verse 4. It should confirm our steadfastness in the Christian faith, at the same time that it quickens our service (v. 58). A good outlet for this service in the case of the Corinthians is that named at the opening of chapter 16, the

means of whose execution are detailed in verses 2-4.

7. The concluding instructions and greetings in the epistle (16:5-22) hardly furnish material for another lesson, and may be included in this. Paul will not visit them at present, though he is just across the Ægean Sea, but will pass through Macedonia first and come to them later, probably wintering there (vv. 5-9). He commends Timothy to them, whose arrival en route to Ephesus they may expect (vv. 10, 11). Apollos is also referred to in brotherly terms (v. 12), though he had spoken plainly about him in the body of the letter. Those who had specially ministered to him are named (vv. 17, 18). The token of validity in his letter is important (v. 21). "Marantha" means "Our Lord Cometh." With that hope before him, he had begun his letter, and with that hope he laid down his pen.

### Questions on the Lesson

1. Divide chapter 16 into 6 parts.
2. What is Paul's definition of the gospel?
3. How many eye-witnesses of Christ's resurrection does Paul indicate?
4. What may "born out of due time" mean?
5. When will the second and third instalments of the resurrection army come forth, and of whom will they be composed?
6. What is meant by "kingdom" (v. 24)?
7. How will the resurrection body compare with the mortal body?
8. Give the meaning of verses 51-53.
9. What is the two-fold practical effect of the doctrine of the resurrection?

## Life Lessons in Quatrains

By Miss Adelaide A. Pollard

### I

"Rare seeds of precious truth I've found!" I cried,

"Now let me scatter them right speedily!"

"Wait, friend," the warning, inner voice replied,  
"Until their fruits in thine own field we see!"

### II

"The way is wrong!" I said, half blaming God;  
"Astray am I in trackless, hopeless night!"  
From heavenly heights I saw the path I trod,  
And bowed in bitter shame. The way was right!

### III

I turned from Duty, veiled in somber gray,  
And followed Happiness o'er hill and dale.  
She mocked my vain pursuit—and yet, one day  
I saw her lovely face 'neath Duty's veil!

### IV

"Make Thou the burden lighter for my back!

Remove the sharpest thorns beneath my feet!"  
The road is easier now. But I shall lack  
The victor's welcome and the guerdon sweet!

### V

"Tomorrow—not today—I'll win the prize!  
Tomorrow, all my buried talents prove!"  
But when tomorrow came I could not rise—  
My weakened will had lost the power to move.

### VI

I said, "I will be free from ev'ry yoke  
And sunder ev'ry hateful, human tie!"  
The bands that bound me to mankind I broke;  
And lo, a wretched slave of Self was I!

### VII

O Thou, to whose clear gaze the far is near—  
Who seest from afar the final goal—  
Grant no request I make, however dear,  
That shall at last send leanness to my soul!

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# Sunday-school Department

## Exposition of the International Lessons

By James M. Gray

January 16

The First Christian Sermon

Acts 2:14-47

Golden Text:—Whoever shall call on the name of the Lord shall be saved.—Acts 2:21.

**I. The Sermon, verses 14-36.** This may be divided at each of the verses where he directly addresses his hearers: "Ye men of Judea" (v. 14); "Ye men of Israel" (v. 22); "Men and Brethren," or simply "Brethren," as the R. V. puts it (v. 29). In the first division he disposes of the charge of drunkenness, and shows the relation of that which had occurred to the prophecy of Joel 2:28, 29. He does not say that Pentecost was a complete fulfilment of that prophecy, which will not take place until the end of the age, but it was a foretaste of it. In the second division, he describes the death of Christ and charges that sin upon them; and in the third, he affirms His resurrection, as proven by the Scriptures, by the testimony of the disciples who were its eye-witnesses, and by the event that was just transpiring.

It will add interest to the lesson and strengthen the acquaintance of your scholars with the Old Testament in its relation to the New, by having them look up the above references in their Bibles and read them aloud in the class. As the first was in Joel, so the second is in Psalm 16:8-11.

**II. The Effect of the Sermon, verses 37-47.**

(1) Conviction, 37-40; (2) Conversion, 41; (3) Consecration, 42-47.

Under the first head observe that "repent" means "change your mind," i. e., about Jesus Christ and your sin in regard to Him, and let that change of mind exhibit itself in being baptized in His name. This will result in the remission of your sins, all your sins, including even that of crucifying Him. What grace! "Remission" means the putting away of sin, the separation of it from the sinner. In human forgiveness there is the remission of the penalty, but divine forgiveness, as the "Scofield Reference Bible" says, always follows the execution of the penalty. Christ has borne our penalty; therefore, our sin can be remitted if we believe on Him. Nor is remission of sins all that is promised here, but "the gift of the Holy Ghost." They, too, would be baptized into the body of Christ and partake of all the benefits of that relationship. The promise was

for them, the Jews of that generation, and their children. It was also for the Gentiles who believed. Wherein does verse 39 teach this?

Under the second head observe the evidence of their conversion in their receiving the word and being baptized. "There were added about three thousand souls." The words "unto them," printed in italics, are not in the Greek, and their omission makes the sense all the stronger, indicating that these new converts were not added unto the disciples so much as added unto the Lord.

Their consecration, the result of their having received the Holy Ghost, is shown in their steadfastness in the belief and practice of the truth (vv. 42, 43), in their brotherly love (vv. 44, 45), and in their spirit of praise and joyfulness (vv. 46, 47).

### Questions on the Lesson

The following questions, taken in part from the "Christian Workers Commentary," are substituted for our "Supplementary Suggestions" and will be found helpful in reviewing the previous lesson as well as this, and uniting the teaching of both in a stronger impact on the mind.

What does "Pentecost" mean, and to what does the feast allude?

Have you re-examined the New Testament Scriptures which predicted this event?

How does I Corinthians 12:13 explain this event?

What was the thought of verse four?

Of what was their act at once a symbol and a prophecy?

Why is a caution necessary about "speaking with tongues"?

Analyze Peter's discourse.

What two passages of the Old Testament does he quote at length?

What do the words "repent" and "remission" mean?

Give a practical illustration of the brotherly love of the first Christians?

January 23

The Holy Spirit in the Believer

Romans 8:12-30

Golden Text:—As many as are led by the Spirit of God, they are the sons of God.—Romans 8:14.

It is fitting that after the two lessons in the Acts on the Holy Spirit, we now should be led to the eighth chapter of Romans, in which the inspired Apostle Paul speaks so wonderfully of the relation of the Holy Spirit to the believer in Christ. To better appreciate its teaching it is necessary to consider the contents of the seventh chapter, where using himself as an illustration, he speaks of the conflict of the two natures in the believer. The believer is "carnal" (7:14) when he allows himself to be more or less under the power of his fallen nature, but there is deliverance from that power through Jesus Christ (7:25). Coming to the eighth chapter, he reveals this deliverance in the following way, as quoted from the "Christian Workers Commentary:"

"It is through the Holy Spirit dwelling in the believer, who sets him 'free from the law of sin and death' (vv. 2-4). In his fallen state he was subject to a bias or tendency towards sin, the outcome of which was death. But now as a regenerated man that bias or tendency is broken. The Holy Spirit also gives him a spiritual mind to desire this new freedom (vv. 5-10); and the spiritual power to exercise the desire (vv. 11-13); and the spiritual motive to lay hold of the power (vv. 14-25); and the spiritual wisdom to appreciate the motive (vv. 26, 27). The spiritual motive to lay hold of the power of the Holy Spirit for a life of victory, is that of our relationship to God as His children, which implies joint heirship with Christ. This heirship is so glorious in its full manifestation that the whole creation is groaning for it, because it means its deliverance from bondage.

"The practical conclusion to be drawn from all this on the part of the believer is stated in verse 28—a conclusion which reaches into the glorified state (vv. 29, 30). The man whom God has called in Christ to be His is already considered 'glorified,' so certain is that event to follow in his experience. No wonder that the challenges of verses 31-35 should follow. Read them in the Revised Version."

#### Comments on the Lesson Verses

**Verse 12** means that, because the Holy Spirit dwells in believers, there is no reason why they should live carnal lives. He will "quicken" and strengthen them to overcome sin if they permit Him to do so (see v. 11).

**Verse 13** shows the consequences if they fail to do so, from which it would appear that the professing Christian who is living a carnal, sinful life is not a Christian, not a saved man at all.

**Verse 14** accentuates this by adding that he only is one of the sons of God who is thus led by the Spirit of God.

**Verse 15** carries the idea further, saying in effect, if you have received the Spirit of God, it

was not for the purpose of keeping you in bondage to sin, or the fear of sin, but the opposite. You are now in vital connection with your Heavenly Father and have His life of holiness and power to dominate yours.

**Verse 16** explains how this becomes true in us. The Holy Spirit witnesses that we are God's children by shedding abroad God's love for us in our hearts, by showing us the things of Christ that belong to us, by illuminating His Word to our understandings.

**Verse 17** stimulates us to lay hold of God, or rather yield ourselves to the Spirit of God for a holy life, by the thought that, if we are the children of God, then we are His heirs, which in turn means that we are partakers of all that Christ has. How wonderful! But this in turn, has its cost for us, for we will suffer with Him if we are ever to reign with Him. This suffering is not the ordinary sorrow of mankind, but that experienced because of our union with Him, which involves separation from the motives, the aims and the spirit of the world. However, as verse 18 indicates, such suffering is worth while. Worth while because, in some sense, the whole creation is waiting for and will share in it (v. 19).

**Verse 20** carrying out the allusion to creation, i. e., nature outside of man, speaks of it as being "made subject to vanity," i. e., to evil and decay, not of its own will, but by the inscrutable will of God, Who bade it correspond to the moral evil of His conscious fallen creatures, as Bishop Moule expresses it. And yet this subjection was in hope, hope of that glorification which the true children of God shall have in that day (v. 21), and for which the whole universe may be said to be groaning (v. 22). And yet it is not the inanimate universe, but animate, i. e., ourselves, who are groaning for it also, groaning for the "redemption of our body," its glorious resurrection when Jesus comes again even as He went (Acts 1:11).

**Verses 24, 25** are a comment on this last observation. We are saved indeed, Paul says, but the fulness of that salvation is not yet entirely realized. We are hoping for its full realization. The fact that we are hoping for something proves that we do not yet possess it. But our hope is not a vain thing, we are patiently waiting for its realization.

**Verses 26, 27.** Speaking of groaning, he would have us know that the true groaning of the child of God for that which is to be revealed in Him is the work of the Holy Spirit in him, the cry of the soul for God is His own cry. In other words, no Christian can pray aright except as the Holy Spirit prays in Him, and this for the all-embracing reason of verse 27.

No wonder that in the light of all this Paul can make the declaration of verse 28! But mark well the qualifying clause, "to them that

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love God." And they only love God who are the called ones, i. e., those in whom the Spirit of God dwells, through their faith in Jesus Christ.

But such as these are evermore secure (vv. 29, 30), since God's purpose is that they shall be conformed to the image of His Son for that Son's glory. Therefore He performs His perfect work in them—justifies and glorifies them.

There are deep things in this lesson which we have not space to explain, even if we have had the knowledge. But we can believe what we cannot understand, and happy are we as teachers if conviction on our part is so strong and clear that our pupils hear from us no uncertain sound.

January 30

### The Miracle at the Temple Gate

#### Acts 3

Golden Text.—"Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk."—Acts 3:6.

I. The Occasion, verse 1. Peter and John were together as they had been on the resurrection morning (John 20:1-8). They were still Jews and clung to the customs of their fathers, so while they would not go up to the temple to offer sacrifices, for they knew them to have been done away in Christ, yet they would go up to pray. Perhaps they had just left the upper room where the disciples assembled for prayer; but the informality of that gathering did not take the place for them of the outward circumstance and dignity of the Mosaic ritual. It was about three o'clock in the afternoon.

II. The Event, verses 2-8. The impulse on Peter to speak as in verse 4 came from above, for otherwise there would have been no power in his words, a fact verified by the nature of his utterance in verse 6. In other words, it was in the "Name which is above every name" (Phil. 2:9), that he spake, and Jesus Christ was here acting rather than Peter. What the latter did (v. 7) was to encourage faith in the man, and affords us a hint to make the work of faith in Christ as easy as we know how for those we are trying to lead to Him. Observe that this man had no "feeling" that he was not healed till after he believed, but immediately thereafter he had a lot of feeling (v. 8). A wise soul-winner will know how to apply this to the unsaved in his class.

III. The Result, verses 9-11. This miracle was not "done in a corner" (Acts 26:26), for Christianity "cometh to the light" that her "deeds may be made manifest that they are wrought in God." "All the people saw him," and what is still more to the point, they heard him giving the glory where it belonged, not to

a human, but the divine Healer. The word "knew" in verse 10 is important as demonstrating to their senses that it was a real miracle. And yet they only "wondered"; in other words, a miracle in itself cannot convict men of sin or convert them to Christ; it needs the preaching of the gospel to do this.

IV. The Sermon, verses 12-26, consisted of testimony (vv. 12-16), appeal (vv. 17-21), and instruction (vv. 22-26). Peter testified that it was the God whom Israel knew who wrought this miracle, and that He did it to glorify His Son (v. 13), for it was on the ground of His Name it had been done (v. 16). The occasion is taken to convict his hearers of their great sin in crucifying that Son, emphasis being laid on the fact that He had arisen from the dead (v. 15).

Note the tenderness in the appeal (v. 17), and since it expressed the heart of God, what a revelation it is of His loving patience! Do not misinterpret verse 18. Because God allowed this to come to pass, did not relieve the nation of its responsibility, for the perpetrators of the crime were free agents. Note what a testimony it bears to the truth of His Word, however, and impress the lesson that every word He has spoken will likewise be fulfilled. Apply this to the punishment of sin, and urge the unsaved to accept Christ while there is opportunity. Show them that "repent" (v. 19) means "change your mind," and is equivalent to "be converted," or "turn again." Read both this verse and the next in the Revised Version, which throws much light upon them. If even then the nation had repented, their sins, awful as they were, would have been blotted out, and seasons of spiritual refreshing would have come upon them from the Lord. More than that, Jesus Christ Himself would have returned to them, and the kingdom would have been set up at once, as verse 20 seems to give reason to believe. The heavens had received Him for the time being, but the hour would come when He, now hidden from their view, would be visible. O, if they would only repent, and bring that hour now!

Under the head of instruction look up Deuteronomy 18:15-19, of which verses 22 and 23 of the lesson are a fulfilment, and notice that, while approximately it means Joshua, yet in the ultimate sense Moses then spake of Christ. Also look up Genesis 12:3, to which verse 25 of the lesson refers, and note that the reason why God sent His Son Jesus first to bless Israel was that through them He had purposed from the beginning to bless all the nations of the earth.

#### Supplemental Suggestions

Most teachers will desire to dwell on the Golden Text of this lesson, and show that Peter, though poor in this world's goods, was "richer than all the rich," as another puts it, be-

cause he possessed faith in the power of the name of Jesus. The true servant of Christ can still employ his language, however, and happy is that teacher who does so in the power of the Holy Spirit.

Lechler has a good outline on the words of verse 16, "Through faith," etc.; faith performs the miracle (Peter-John); faith experiences the miracle (the lame man), and faith comprehends the miracle (the believing hearers, next chapter).

### February 6 The First Persecution Acts 4:1-31

Golden Text.—"Watch ye, stand fast in the faith, quit you like men, be strong."—1 Corinthians 16:13.

**I. The Arrest, verses 1-4.** The conjunction "and" connects this lesson closely with the preceding, where Peter and John were in the portico of the Temple (3:2). "The captain of the temple" was an officer with a body of Levites under his command, who preserved order in the sanctuary. The Sadducees were a sect of the Jews who did not believe in the resurrection, hence their special antipathy to what the apostles were teaching (3:15, 26). Compare Matthew 22:23. As it was 3 P. M. when the apostles went into the temple (3:1), "eventide" had now arrived, and it was too late for a judicial examination. Imprisoned though they were, the apostles must have been happy at the result of their testimony (v. 4). "Men" probably included women, and "five thousand" probably means the whole number of converts in the church up until that time, and not the number converted that day.

**II. The Trial, verses 5-12.** Verse 5 describes the Sanhedrin, or Jewish court. The "rulers" were the chief priests, the "elders," the heads of the tribes or families, and the "scribes," the teachers of the law. Verse 6 indicates other persons of rank who were present, showing the excitement of the public mind and the importance attached to the occasion. The question of verse 7 is peculiar, not by what right or authority, but by what "power," i. e., in "what name have ye done this?" It contains a suspicion of Satanic power (Compare Matt. 12:22-30). With verse 8 compare Matthew 13:11, and Luke 21:14, 15. Peter is both respectful and tactful. How is the first indicated in verse 8, and the second in verse 9? He is also courageous and faithful. Point out this in verses 10-12. It was not Satan, but Jesus Christ, who wrought this. Note the further identifying noun, "Nazareth." Then the direct charge, "Whom ye crucified," and the renewed testimony to the resurrection. Verse 11 is a quotation from Psalms 118:22, and according

to Hackett may be understood thus: "The Jewish rulers were the builders of God's spiritual house, and should have been the first to acknowledge the Messiah and exert themselves for the establishment of His Kingdom. But that which they had not done, God was accomplishing in spite of their opposition. He had raised up Jesus and shown Him to be the true author of salvation, the corner stone on which only they could rest their hope of eternal life" (Compare Heb. 2:3).

**III. The Decision of the Court, verses 13-22,** was influenced by the personalities of the apostles (v. 13) and the incontrovertible testimony of the man (v. 13). Their self-possession and intelligence were astonishing in comparison with their rank in life, while the reality of the miracles could not be gainsayed. A truly converted man in our day is one of the strongest evidences of the truth of Christianity. Note carefully the apostles' reply in verse 20, which teaches that under the circumstances silence would have been treachery. What a solemn obligation such a thought places upon us as Christian witnesses! How often do we remain silent when, for Christ's sake, and humanity's sake, we ought to speak!

**IV. The Result on the Church, verses 23-31.** "Their own company," verse 23, means doubtless the whole church rather than merely the twelve apostles. O, what an outburst of faith that prayer is! No fear, no doubt, no hesitancy there! You notice that this was, in part, the Second Psalm, and perhaps, as another suggests, they all sung it together, and then Peter applied its contents to the situation in which they found themselves. But of course the application to that particular situation did not exhaust the prophecy, whose complete fulfillment awaits the end of the age. Verse 28 is not to be understood of a conscious intention on the people's part. God knew it would be done and permitted it, but still they who did it were free agents, and were ignorant that they were fulfilling prophecy (3:17). Verse 29 is remarkable and full of instructions for God's servants, since the church was not praying for security from danger, but for courage to serve in the face of it. This courage would come to them as they saw God's power accompanying their message (v. 32). In what way does God immediately answer them (v. 31)? Note here that some of the same disciples who were filled with the Holy Ghost on the Day of Pentecost (Acts 2:4) were again filled on this occasion, teaching us that while there is but one indwelling of the Holy Ghost for believers, there may be many in-fillings. What Sunday-school teacher, as he reads this, will cry out to God that this blessing may be his now? How much he needs it to teach this lesson with power!

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**Supplemental Suggestions**

Persecutors are blind. In all lands and all generations they try to extinguish the light because they love the darkness.

These new teachers presented their message to the "people." Wherever the gospel is preserved pure, it exhibits a broad sympathy with the masses.

The successive witnessings of Peter are all framed on one model. There is, (1) a scriptural argument identifying Jesus as the Messiah of the prophets; (2) a charge of guilt laid at the doors of his auditors; (3) a pressing

offer of mercy through the Cross, to the penitent.

"A Christian needs the boldness which is obtained only through companionship with Jesus. When acts are weighed in the balance of the upper sanctuary, it may appear that as much boldness is needed to stand in our day, and withstand the sucking stream of vanity and earthliness, as it required at the beginning of the gospel to be faithful unto death against principalities and powers."—William Arnot in "The Church in the House."

**Practical and Doctrinal Applications of the Lessons****By Robert M. Russell**

January 16, 1916

Peter's Sermon at Pentecost

Acts 2:14-17

"But Peter standing up . . . spake unto them" (v. 14). The gospel has an answer to all the inquiries of men, and an explanation for all spiritual phenomena that challenge inquiry. Peter in explaining a spiritual mystery and demanding faith on the part of his hearers proceeded to present facts. The appeal of the gospel is primarily to the intellect. Religion is not all a matter of faith; it is first a matter of fact. Faith is not what a small boy termed it, "Believing what we know is not true." Faith is accepting facts on the ground of adequate testimony. The gospel asks this, no more.

"These are not drunken as ye suppose" (v. 15). Some people demand that all the phenomena of life shall be explained on the basis of the physical. To the crowd at Pentecost the exultation of believers was traced to wine. The movement of the Spirit of God on human hearts was not thought of. This is still the false notion of world belief. Men seek their joys through the physical rather than the spiritual. Escape from the corrupting influences of sensuality lies in the gospel view. "Walk by the Spirit and ye shall not fulfill the lust of the flesh" (Gal. 5:16).

"And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh" (vv. 17-21). Pentecost was a fulfilment of prophecy but only an initial or preliminary fulfilment. All nations were represented at Jerusalem at the feast of Pentecost. The Spirit of God came upon all the company of believers producing a broad and efficient proclamation of truth. There is a day coming when this prophecy shall have a wider fulfilment. Prior to that "great and notable day" of our Lord's return for world judgment there will be a great spiritual movement, during which the Spirit of the Lord will be poured forth upon

all flesh, and when the message of believers will not only be Spirit inspired but enforced by physical portents in heaven and earth. Then will occur God's last great offer of grace to men. "And it shall be that whosoever shall call on the name of the Lord shall be saved." For those who call upon the rocks and the mountains to fall upon them, to hide them from the wrath of the Lamb, there will be no deliverance.

"A man approved of God unto you" (v. 22). God endorsed Jesus Christ to men as world Saviour. The last voice of divine Fatherhood to humanity was "this is my beloved Son, hear ye him." Jesus has every credential of Messiahship. He met sin, sickness, suffering and even death with triumphant power. His mission was that of restoring harmony to a disordered world. He therefore reversed the forces of disorder, but never violated the laws of normal life. Jesus did what a Saviour must have done to be a Saviour at all. If ever tempted to doubt His claims raise the question, "If Jesus be not the world's Saviour, what kind of a Saviour does the world need?" Paint a new picture if you will, but when finished it will be again the Christ of the gospels.

"Whom God raised up" (v. 24). The resurrection of Jesus is the supreme credential of His Messiahship. The truth of the resurrection is a circle of truth within which all other gospel lines of His earthly life can be included. If God raised Christ from the dead, He must have died; if He died, He must have lived; if He lived and died and rose again, He has unimpeachable testimony to His Messiahship. All other miracles easily follow. When Sir Isaac Newton asked that a hole be cut in the door for the entrance of his favorite cat, and then that a second smaller hole be made for the kitten, he was told by the logical carpenter that the hole that was big enough to allow the passage of the cat would permit the kitten

to enter. Deal with the resurrection miracle and you have dealt with all.

**"He hath poured forth that which ye see and hear" (v. 33).** In a certain sense Jesus Christ went away so that He could stay. While living with earthly limitations there was room on His breast for the head of but one John, and but one seeking Peter could be grasped at a time by His right hand. Now that He has come to men through the ministrations of the Holy Spirit, there is room on His breast for every weary head, and His hand can clasp with saving power every man who feels himself sinking on the rough waves of life.

**"God hath made Him both Lord and Christ" (v. 36).** Jesus is "Lord and Christ" whether men believe it or not. The ignorance of an individual or of a nation does not invalidate a fact. The sun would still be shining though everybody should go blind. Jesus Christ is "the door," through which God comes to man and through which man goes to God. Human philosophy is largely the sound of man's intellectual knuckles knocking on the unbroken wall of mystery. The gospel is the story of an open door.

**"What shall we do?" (vv. 37, 38).** A very practical question with a very practical answer. Man can raise it without the help of the gospel but there is no satisfying answer save in Christ: repent, let God know you repent, and let men know you have repented through the confessional ordinance of baptism "into the name of Father, Son and Holy Spirit."

**"For to you is the promise" (v. 39).** The Bible has thousands of promises, but God has never broken one of them since creation. Natural law is stable, moral laws are stable. The first recorded lie of history was the declaration of Satan, "Ye shall not surely die"—you can break law without painful consequences. God's promise stood against Satan's lie then and His promises will stand forever. A callow young minister once challenged the faith of an aged saint saying, "What if after all your faith God does not save you?" The answer came sweetly, serenely, "I would lose my poor soul, but God Almighty would forever lose His honor; He has promised."

January 23, 1916  
The Spirit of Life  
Romans 8: 12-30

**"We are debtors not to the flesh" (vv. 12, 13).** Man must decide in this world which life shall dominate his actions, the flesh or the Spirit. The flesh in its proper sense has normal appetite providing for the growth and maintenance of bone and muscle and the sustaining of physical strength. The flesh in its abnormal movements has depraving desires that lead to the destruction of both soul and

body. The spirit has aspirations for truth and God. Led by the Spirit of Christ the human spirit refuses to be dragged along the mud of the earthly, but instead rises upon the trellis of divine promise into the sunlight of God. Man must decide as to his controlling force and direction of growth. "Set your mind on the things that are above, not on the things that are upon the earth."

**"For as many as are led by the Spirit of God, these are sons of God" (v. 14).** "Conformity to type" is a law of the universe both physical and spiritual. Plant life produces after its own kind with persistency. The quality of life determines the type or species. He who receives the Spirit of God becomes God-like.

**"But ye received the spirit of adoption" (v. 15).** The soul's cry of confidence in God is the evidence that we belong to God. When we hear a child murmuring the word "Father" or "Mother," we know that parental love has taught that language, and that the very utterance of the child cry is the proof that it has, or has had, a living parent. The ability of the human soul to say "Father" to God is the proof that we are His, and that He has sent forth the Spirit of His Son into our heart producing the child instinct of trust.

**"The Spirit himself beareth witness with our spirit" (v. 16).** With our spirit? Yes, that is, the method of divine manifestation. The Spirit of God so entwines Himself with the human spirit and so confines Himself to the normal lines of our thought and emotion, that we would scarce know His presence save as we find ourselves coming into the knowledge of truth that is revealed by the Spirit only, and into conscious relations with God that demand His life in us. Religious thought differs from other form of thought in scope and object, but with the use of normal powers quickened by the Spirit of God.

**"And if children then heirs" (v. 17).** The heirs of God all belong to the royal family of His love. There is no heirship without sonship, and no sonship without faith in Jesus Christ. The heir of God is also a joint-heir with Jesus Christ, hence it follows that we are to share all things with Him. His eternal reward will be ours, "if so be that we suffer with him, that we may be also glorified with him."

**"For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (v. 18).** Sometimes pain is power and martyrdom is victory. The violin, if conscious, might protest against the twisting of its ears in the keying process, but later it would rejoice in the sweet music vibrating from its strings. The diamond, if conscious, might protest against

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its pressure on the wheel, but if it foresaw the day or night of its future splendor it would be patient and rejoice. The flax passes through many processes before its fiber can be woven into beautiful patterns. This is true of our lives.

**"For the earnest expectation of the creation waiteth" (vv. 19-24).** Nature is under the power of sin. Nature did not fall as did Adam by wilfully choosing the wrong. Nature was put under sin through the kindness of God to sinful man. When man lost his kingship over a perfect nature God did not rob him of his kingly crown, but instead put nature down under the power of sin beside him, so that man might still be royal even in his sin, and with nature as his companion climb through grace into the heights of holiness. Nature responds to every touch and gesture of man in his Christian progress. Her full redemption will come when man has his in the receiving of His glorified body. It is toward this glorious event that nature looks and yearns, the minor keys of winds and waves, birds and beasts, all voicing her discontent and aspiration.

**"He maketh intercession for the saints" (v. 27).** Prayer according to the Word of God and through the Spirit of God is the only true prayer. The premises of God constitute the moulds into which our prayer thoughts should be cast. The Spirit of God prompts the soul to aspirations that are in accord with the divine will and ambition for us. The initial petition in all prayer should be for the intercession of the Spirit.

**"And we know that to them that love God all things work together for good" (vv. 28-30).** It must be so for all that concerns our salvation is apart of one great plan. The purpose of God includes not only our glorification but every movement and step toward that glorification. The truth may be expressed in the marginal reading, "God worketh all things with them for good." It is God that secures our salvation. "If God is for us, who is against us."

**January 30, 1916**  
**The Lame Man Healed**  
**Acts 3:1-28**

**"Now Peter and John were going up into the temple at the hour of prayer" (v. 1).** God's children invariably have good habits, and among these religious habits. "Jesus went into the synagogue on the Sabbath day as his custom was." Peter and John remembered the prayer hour of the temple service. Life is at its best when proper action crystallizes itself into habit. We seem to be reaching a period of life in some quarters where men are called upon to choose between going to the house of God at the hour of prayer, or seeking world pleasure in field and on road. Peter and John

would have been reluctant to substitute golf playing and auto riding for the temple worship. Other disciples will share their sentiment.

**"Whom they daily laid at the door of the temple" (vv. 2, 3).** The world knows where to place its sick and suffering. The major portion of beneficence for suffering humanity comes from those who know the meaning of the prayer hour, and who enter the doors of the house of prayer. Those who know most of the fatherhood of God, realize most deeply the brotherhood of man.

**"Such as I have give I unto you" (vv. 4-6).** That is all Jesus asks of any one. He did not give Peter and John money, but He gave them power. There are others to whom God has not given money, but He has given a face that wreathes into smiles readily, a voice that is sympathetic in song, a general disposition of cheer and optimism that makes the world brighter. Some one describes a dull, cheerless Boston day and tells of a clerk who looked from his window and seeing Philips Brooks pass by declared that the day became brighter. Give what you have.

**"In the name of Jesus Christ of Nazareth walk" (vv. 6-8).** The gospel is always a command to do what we cannot do. Jesus said to the man with a withered hand, "Stretch forth thy hand." To the paralytic at the pool of Bethesda he said, "Arise, take up thy bed and walk." The man with the withered hand might well have said, "That is just what I cannot do," while the paralytic might have answered, "Walking is beyond my power." True enough but the command of Jesus always carries with it the promise of power to achieve. When He bids men today, with withered purposes, reach out their efforts to new life, and men who are paralyzed in every fiber of the will, to rise up and manfully walk life's road, He offers power.

**"And they took knowledge of Him" (vv. 9, 10).** A healed man walking and leaping and praising God made a sensation in the temple and furnished a valuable witness to the power of the gospel. The modern need of our church life is not more money, more ritual, more adornment in the place of prayer, but power to say, "Arise and walk."

**"Why marvel ye at this man?" (v. 12).** Yes, why marvel at great results of gospel effort? Why marvel when men, grown aged in sin, turn to Christ, or when men in wrong business give it up for God, or when devotees of fashion become spiritual, or when hundreds and thousands respond to the claims of the gospel. Why marvel? The gospel is meant to accomplish these things. It is the power of God unto salvation. Better marvel that so little is accomplished in the name of Christ. Better marvel that it requires hundreds of church members to bring one sinner to Christ, rather than at the work of one man in bring-

ing thousands. Christ when on earth marveled at the unbelief of those who had no expectation as to His power. He left a community with scarce any acts of healing because no one expects Him to heal. God works within the circle of our desire and expectancy. Jesus still marvels that we do not widen this circle to the area of His gracious promises.

**"But ye denied the Holy and Righteous One, and asked for a murderer" (vv. 13-15).** The rejection of Jesus Christ is the crime of the ages. He is the only one who was ever born into this world really fit to be the King of men. His was the true kingly mission to serve. Human need called forth His sympathy, human helplessness His power, human poverty His resources. Men rejected Him in His own day and reject Him now. He is the Prince of Peace, yet the nations who have most professed allegiance to Him, are in the horrors of war. He bids men make every effort for peace and righteousness and bids His followers seek judgment and justice. Today the professing church largely ignores Christ's rules for spiritual living, and declines to share His suffering in world redemption. The indictment of James touches our own nation: "Ye have lived delicately on the earth and taken your pleasure; ye have nourished your hearts in a day of slaughter."

**"Repent therefore and turn again" (v. 19).** There is no other way. The traveler cannot get north by going onward south; forgiveness to be received must be sought.

**"That there may come seasons of refreshing" (v. 19).** This is God's program for the church. God never intended pastors to do "dry farming" in communities where showers of grace do not fall in years.

**"That he may send the Christ who hath been appointed" (vv. 20, 21).** The hope of believers is the return of Jesus Christ "whom the heaven must receive until the times of restoration of all things"; not until the time that we have restored all things by human effort, but the times of restoration made possible by His return. The Christian is to live "soberly, righteously, Godly and looking for the blessed hope."

February 6, 1916  
Christian Boldness  
Acts 4:1-31

**"The priests and the captain of the temple and the Sadducees came upon them" (vv. 1, 2).** Strange to say, the most destructive assaults against the truth as in Jesus have been made by the combined forces of ecclesiasticism and unbelief. The disciples were proclaiming a risen Lord and demonstrating His power toward needy men. The priests objected because as leaders of a governing system, the new doctrine was turning public thought from them

to Christ. The Sadducees, although believing nothing that included God or eternal life, still held membership in a religious organization because the graft system of the temple service was profitable. They of course objected to the financial loss involved in the spread of truth. The pure gospel of Jesus Christ is still met by this same opposition.

**"And they laid hands on them" (v. 3).** Physical violence is very often the confession of mental and moral weakness. The man without mental argument is inclined to use his fists. When society cannot disprove the truth advocated by reformers, it generally burns them or puts them in jail.

**"By what power or in what name have ye done this?" (v. 7).** A very proper question. Science is always asking, "What? Why? How? Where and When? about things physical, and this is right. Only thus can we have what is termed science. If the claims of Christianity cannot stand the test of investigation they are unworthy of belief. Jesus is the explanation of all the phenomena of Christian life. Christianity is Christ. Salvation is not through a creed, but a Christ; not through a plan, but a person; not through a system, but a Saviour. Creeds divide, Christ unites. Believers will find union in Christ Himself.

**"Then Peter, filled with the Holy Spirit, said . . ." (v. 8).** It is only the Spirit-filled man that can properly answer world inquiry as to the gospel. Peter unfilled by the Spirit followed His Lord afar off and even denied Him, but filled with the Spirit his testimony was clearly and boldly given. It is the mission of the Spirit to testify to Christ. The testimony of the Spirit is full, including the truth not only concerning an incarnate, crucified and risen Christ, but concerning a coming and reigning Christ.

**"In none other is there salvation" (v. 12).** Christianity is radically different from all other forms of religion. None-Christian religions invariably represent the yearnings of the human heart and the futile efforts of men to find God. Christianity reveals the yearnings of the divine heart toward men and the successful effort of God in finding men. In none other name is there salvation, neither does any religion but that of Christianity present "the wisdom of God and the power of God unto salvation."

**"They took knowledge of them that they had been with Jesus" (v. 13).** Nothing tells on life like companionship. We become like those with whom we intimately associate. The disciples, by being with Jesus, learned His truth and acquired His boldness, and were thus recognized. Are you marked as one who has been "with Jesus?"

**"They could say nothing against it" (v. 14).** What can be said against a gospel which aims to take the burden of guilt from every heart, to loose the bands of sin from every slave of

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wrong appetite, to point dying men to the open door of heaven, and to fill them with ambitions for a clean earthly life while they travel heavenward? Unbelief has a hard task in dealing with Christ. It has no honest reason for turning from Him, but its own love of sin.

"Is it right . . . to hearken unto you rather than unto God" (vv. 19, 20). This is ever the leading question "What is right in the sight of God?" The world has reached its present condition of unrest, confusion and warfare because men, in positions of trust and leadership, have asked "What is expedient" rather than "what is right."

"And being let go they came to their own company" (v. 23). Freedom tests character. What a man does on his vacation day is an index of character. Water, when free, seeks its level. Believers naturally seek the fellowship of believers. This is the secret of the organization of the church and its perpetuity. The man who has found Christ naturally wishes to be with those who are Christ's and to join them in effort for Christ. In Christian work it is only necessary to bring men to Jesus. Men who come to know Jesus quickly come "to their own company"—the church.

"And they . . . lifted up their voice to God with one accord" (vv. 24-30). Praise should have a large place in the gatherings of Christians. It was the voice of praise in the upper room that attracted the multitudes at Pentecost. Our best praying is often in the form of praising God for what He has done and rejoicing in His goodness; "Delight thyself also in Jehovah and He will give thee the desires of thy heart."

"And when they had prayed, the place was shaken" (v. 31). Pentecost means for the believer both divine conferment and continuous conferment. The disciples heard the "sound as of the rushing of a mighty wind" at Pentecost, and were all filled with the Holy Spirit. Again, in this time of prayer, the place where they gather is shaken and they are "all filled with the Holy Spirit," and speak the word of God with boldness. It is through the continued prayer life that there is the continued infilling of the Holy Spirit. The soul is not a storage battery to be taken occasionally to God for His infilling, though it may be so used; God's way for us is that of the "abiding" life through which in continued prayer the trolley arm of faith is ever in contact with the source of power and light.

## Sunday-school Problems

By E. O. Sellers

### "MATURITY"

While the Sunday-school stands charged with the loss of millions of men, who after their boyhood have drifted from its fold, yet it is today recognizing as never before its obligations to adult life, and there are more than twice as many men now in the Sunday-schools than in the combined Brotherhoods, Y. M. C. A.'s and Gideons.

Absorption and adjustment are the key words of life until maturity is reached. Then the question is predominantly service—how are we to change conditions and surroundings? The choices made in previous years lead to specialization in maturity. Normally, as we grow older and richer in experience, we become mentally and spiritually of greater usefulness and value. That to which we give ourselves with abandon is usually that in which we make a success. If our ideal be pleasure, wealth, position, or power, the measure of our accomplishment will be those which pertain to that realm. In like manner, if we set ourselves to know Him, "whom to know is life eternal," we not only "grow in grace," but the measure of accomplishment in our lives will be according to "the fulness of him that filleth all in all." If the mature life has not found

joy and peace in believing, it will express its longings in strange beliefs and come under the power of "strong delusions." The teacher of adult life stands before hungry hearts, many of which are feeding upon the "husks." There is a desire in the human heart always present for a clearer revelation and a deeper consciousness of God amidst life's weaknesses and aspirations. This means that we who really know Him, and are led of the Holy Spirit, have some wonderful opportunities.

**I. The Opportunity of Being an Example.** Every one is being observed, and all too unconsciously to us others are moulding their lives with ours as a model. Remember Paul's words, "Be an ensample \* \* \* in word, in manner of life, in love, in faith, in purity" (1 Tim. 4:12, R. V.).

**II. The Opportunity to Accomplish.** Nothing happens in the spiritual, any more than the physical, realm without an adequate cause. Our opportunities for personal evangelism, for missionary endeavor, and service in the name of the Master, are too many to need suggestion. It is imperative that the mature soul shall enter these open doors, and, aided by the God of all grace, we may accomplish the solution of every problem in life.

**III. The Opportunity to Teach.** We are all teachers, we cannot escape it, though we may not be called upon to stand before a class. The teacher's message is first of all what he is himself, and secondly, what he finds in the Word of God. The child grasps enough of the gospel to make him a child of God and an heir of eternal life if he believes, but the adult is called upon to follow truth to its ultimate end and application. He must feed upon adequate nourishment; life is a struggle, and the days of illusions and victories, of responsibilities and sorrows, are strangely blended. It is ours to present Christ as a full, sufficient and satisfying Saviour for the needs of every man. How to express our faith is the great program of our Christian service. Back of our profession must be a life, and the only motive that will impel to service is found in the life that is "hid with Christ in God." This is the dynamic which alone will transform society. The mature life needs adequate spiritual nourishment. It needs a broad outlook upon life—the life of busy men and burdened women, at home and abroad, their victories and difficulties. It needs strong emphasis upon personal responsibility, not so much upon "what ought to be done," but rather "What can I do?" There are tremendous difficulties in this program—"the cares of the world and the deceitfulness of riches," the fixedness of habit, of our thoughts, feelings and wills, and the sin of idolatry, for many are worshipping at the shrine of some idol erected by themselves. To dethrone this

idol and to substitute Jesus Christ is our great task. There is too much weakness of spiritual aspiration. Our task is beyond our power; it can only be accomplished by God working through us.

A recent development that has sprung up in our Sunday-schools has been the emphasis upon what is known as the "Parent's Department." There are several types of organization: Mothers' Associations, Mother's Meetings, Departmental Meetings, Parents' Clubs and Parents' Classes, all organized chiefly to study child nurture and child culture. Usually these are arranged to meet not more than once each month, at which time the work of the school is brought to the attention of the parent, and helpful books are mentioned. Instruction is given in story telling, especially Bible stories, and much has been accomplished in helping to deepen, within the parents, a sense of their responsibility for the spiritual life of their children, and to arouse within parents a desire for religious training, so as better to meet this responsibility. These organizations have also caused parents to become ready to co-operate with the Sunday-school in its task of religious education, not only for their own children, but for the children of the whole community. Thus we see that our modern Sunday-school, through its adult classes and such associations as these just mentioned as well by other agencies, is seeking to meet and correctly solve the great task of maturity.

## The Mission of Tears

By M. L. B.

When we turn the white page of the bright  
New Year,

There's a sigh, a sadness, a blot and a smear  
On another page there where the fallen tear  
Tells a tale of a sad too late.

Lingering? Not that—o'er the ashes of gray  
We must hasten yet onward—the strange new  
way

Stretches dimly beyond through the new-born  
day,

To the twilight that will not wait.

We shrink in the dawning, the future's veiled  
reign;

Yet catch in the silence a sweet old refrain—  
'Tis the song we once sung—full of peace, not  
pain

Seeking hence its home in our heart.  
Forgetting? Not that—O, the cadence of tears  
Makes a rift in the gloom, the blot and the  
smears;

Refining the morrows of dim waiting years—  
Thus—the crucible has its part.

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## For Sermon and Scrap Book

### THE MISTAKES OF THE RATIONALIST Matt. 22:29

1. Miscalculation, "Ye do err."
  2. Misinterpretation, "Not knowing the Scriptures."
  3. Misconception, "Nor the power of God."
- H. H. Savage.

### LOT'S SEVEN WRONG STEPS

1. Looks toward Jordan. Gen. 13:10.
2. Chooses Jordan's plains. Gen. 13:11.
3. Journeys east. Gen. 13:11.
4. Dwells in cities of the plain. Gen. 13:12.
5. Pitches his tent toward Sodom. Gen. 13:12.
6. Dwells in Sodom. Gen. 14:12.
7. Sits in Sodom's gate. Gen. 19:1.

—Selected.

### A STARTLING TRUTH

"For if I yet pleased men, I should not be the servant of Christ."—Gal. 1:10.

Paul presents a striking contrast between the church and the world.

I. There is in This Age a Pandering to Please Men.

This is seen—

1. In a lowering of church obligations.
2. In asking for "smooth" things. Do not want the old doctrines of repentance, etc.
3. In sacrificing the gospel for custom.
4. In striving to supplant the Cross by morality.

II. The Church Needs Fearless Men to Preach Christ.

1. For its purity and power.
2. Society needs them for its reformation and salvation.

3. The Spirit needs them, for the "Word is the Sword."

III. Each Individual Christian Has a Mission.

1. To demand a Christ-honoring gospel.
2. To heartily support the faithful minister.
3. To exemplify the truth in life.
4. To consecrate the life to the cause of the truth.

—W. H. Wilson.

Frances E. Willard has put into a sentence what might be elaborated into a sermon or a book, with the whole range of human life for examples and illustrations: "He who sets his own copy keeps writing worse and worse." Of what Scripture passages does this remind you? —"Evangelical."

### THE SIX LAWS IN THE EPISTLE TO THE ROMANS

1. The law of **Moses**—which condemns (3:19).
2. The law—as a principle (3:21).
3. The law of **faith**—which excludes self-righteousness (3:27).
4. The law of **sin** in the members—which is victorious over the law of the mind (7:21, 23, 25).
5. The law of the **mind**—which consents to the law of Moses, but cannot obey it because of the law of sin in its members (7:16, 23).
6. The law of the **Spirit**—having power to deliver from the law of sin in his members, and his conscience from condemnation by the Mosaic law, and working in him the very righteousness which that law requires (8:2, 4).—C. I. Scofield.

### PAUL AND FELIX

"And as he reasoned of righteousness, temperance and judgment to come."—Acts 24:25.

I. The Subject Matter of Paul's Preaching.

1. Righteousness; involves the idea of being just in one's dealings with God and man.

2. Temperance in eating; in drinking; in all things. Intemperance is ruinous to the body, to the soul, to the family, to the church and to society at large.

3. Judgment. Note (a) certainty of this, as evident from Scripture, from reason, from conscience; (b) its necessity and (c) its unalterable decision.

II. The Effect Produced ("Felix trembled"):

(1) On account of the wretched state in which he lived; (2) because of the doom that awaited him.

III. The Answer, "Go thy way."

Consider this as addressed to (1) God, (2) to the Spirit, (3) to the minister.

IV. The Resolution ("the convenient season").

Note its danger, for the sinner grows worse; no time more favorable than the present will ever arrive; no means more favorable will ever be used; God will never be more willing than He is now.—"The Sermonizer."

"When a man is bankrupt before the world, they take away and limit his possessions; but when one confesses his failure to God, the Father throws wide open the storehouse of heaven."—Selected.

## BEHOLD THE MAN!

John 19:5

Different views are often taken of some object by different persons, e. g., pictures, buildings, flowers. This is so in relation to Jesus.

## I. Priestly View.

Bigoted, bitter, full of hatred. Pilate did try to get Jesus released; the priests thirsted for His blood. Said He was an impostor and blasphemer.

## II. Pilate's View.

That of a Roman governor. Would consider and sift questions of sedition, but scorned the religious quarrels of the Jews.

## III. The Crowd's View.

1. The mob, influenced by priests. Thought they had been imposed upon because Jesus was not coming to an earthly throne. Cried "Hosanna!" one day, and "Crucify!" on the next.

2. The soldiers. Representatives of temporal power and heathen brutality. What did these Roman soldiers care for a Jewish criminal? Admired Caesar, but despised Christ.

3. Judas. Traitor sees now result of his betrayal. Turns sick and faint, repents, takes money back; when it was refused he, filled with remorse, hangs himself.

4. John. The loving disciple gazes upon Him through his tears, which become lenses to magnify the love of Christ.

5. Peter. He has followed "afar off"; even denied Christ. Recalls the warning, meets the eye of Jesus, breaks down, and "went out and wept bitterly."

6. Mary. Mother of Jesus broken-hearted to see her son cuffed about like a human football from court to court. Would remember the words of Simeon, that a sword should enter her soul on account of her Son.

## IV. The Scripture View.

1. A man. "Son of man." Born of woman; lived and worked among the poor, knowing hunger, thirst, weariness, etc.

2. No stranger to suffering and sorrow. "A man of sorrows." Read Isaiah, 53rd chapter. "Made perfect through sufferings."

3. The bringer of salvation. "By his stripes we are healed." "Call his name Jesus \* \* \* save his people from their sins."

4. Despised and rejected of men. No room in the inn. "Came to his own \* \* \* received not."

## V. Our Own View.

What is Christ to us?

1. Grand historical character. Not enough.

2. A great substitute for sinners. Not enough.

3. My intercessor. Not enough.

4. My own personal Saviour. Enough!

—J. B.

## THE LORD'S PRAYER FOR HIS DISCIPLES

John 17:15-26

I. Their Preservation, vv. 15, 16.  
Not taken out of the world. Why?

1. Christ needs our ministry. We represent Him.

2. We need His graces, strengthened and developed in us.

3. The world needs us, since a disciple is to the earth salt and light.

In view of this prayer all wishes to die or to go into seclusion are sinful.

## II. Their Sanctification, vv. 17-19.

1. Sanctify means:

(a) To set apart.

(b) To cleanse.

2. Instrument used in sanctification (v. 17)—God's Word.

3. Those sanctified are sent into His service (v. 18).

4. Jesus dedicated Himself for that purpose (v. 19).

## III. Their Unification, vv. 20-23.

1. Christ's prayer extends to us for our unity (v. 20).

2. The purpose of this unity is to convince the world of Christ's mission (v. 21).

3. Perfection in unity (v. 23), which shows to the world that God loves us as His Son.

It is a unity of nature; unity of mind; unity of heart; unity of purpose.

## IV. Their Glorification, vv. 24-26.

1. That "They might be with Me" (v. 24). Jesus wants His own to be with Him in heaven.

2. To behold His glory. (1 John 3:1-3).—P. B. Fitzwater.

## "CHURCHES DOESN'T DIE DAT WAY"

A devout colored preacher, whose heart was aglow with missionary zeal, gave notice to his congregation that in the evening an offertory would be taken for missions, and asked for liberal gifts. A selfish, well-to-do man in the congregation said to him before the service: "Yer gwine to kill dis church ef yer goes on sayin' 'give!' No church can stan' it. Yer gwine ter kill it." After the sermon the colored minister said to the people: "Brother Jones told me I was gwine to kill this church if kep' a askin' yer to give; but, my brethren, churches doesn't die dat way. Ef anybody knows of a church that died 'cause it's been givin' too much to de Lord, I'll be very much obliged ef my brother will tell me whar dat church is, for I'se gwine to visit it, and I'll climb on de walls of dat church, under de light of de moon, and cry, 'Blessed am de dead dat die in de Lord.'"—Christian Intelligencer.

## THE COMING YEAR

Another year is dawning!  
Dear Master, let it be,  
In working or in waiting,  
Another year with Thee.

Another year of mercies,  
Of faithfulness and grace;  
Another year of gladness  
In the shining of Thy face.

Another year of progress,  
Another year of praise;  
Another year of proving  
Thy presence all the days.

Another year of service,  
Of witness for thy love;  
Another year of training  
For holier work above.

Another year is dawning!  
Dear Master, let it be,  
On earth or else in heaven,  
Another year for Thee!  
—Frances R. Havergal.

## GOD'S PLAN FOR OUR LIFE

When the printer is setting up the type, a stranger to his work can make nothing of it as a whole. He may recognize a letter, or spell out a word here and there, and that is all. But when the type is put into the press, and an impression taken, then all is made plain, we can read and understand the whole. So it is with our earthly experiences. In time, God is setting up the type of our lives, letter by letter, word by word, sentence by sentence. The characters are inverted and often hard to decipher. What marvel, then, that we children of a day can read and understand only a very little—here a letter, there a syllable, and perhaps occasionally a little word. What marvel that we have but an inkling of the divine purpose in our lives, that we commit gross blunders and make grave mistakes in our attempts to explain the mystery. But soon the work will be done, the divine "finis" will be inserted at the end of our biography, and when the whole is printed off in eternity, we shall be able to understand it all from beginning to end; and then, as with purged vision we read the record of our completed lives, we shall discover that not one letter, yea, not even a single comma, could have been omitted, that the whole work is gloriously complete.—A. B. Mackay, in "Naaman, the Syrian."

## A STUDY IN HOMILETICS

One of our Tennessee preachers was conversing with an old-time negro preacher on the subject of sermon-making. The plan of the sermon was under discussion. The white preacher was moved to ask: "Do you colored preachers have a regular plan in preaching a sermon?"

"Yes, us niggers has a plan same as you white folks. Yes, sah," was the reply.

"Well, what is it?" the white preacher asked.

"You see, reverend, it's dis way. When we niggers preaches, we tells 'em, in de fust place, what we is gwine to tell 'em. Den, in de second place, we tells 'em. Den, in the last place, we tells 'em what we done tole 'em."

We commend this to our preachers and suggest that it would be a good exercise for us all to see if we can improve on the old negro's plan.—"Christian Advocate."

## HOW TO BE HAPPY

A verse a day,  
With time to pray,  
And some good deed well done,  
Brings peace and joy  
Without alloy:  
To all who use  
This simple ruse.  
Try it!

—J. W. McKean.

## R. J. WILBUR CHAPMAN'S MESSAGE TO THE CHURCH

I believe that no man can be a successful Christian, a happy Christian, or a faithful Christian, if he fails to identify himself with the people of God. But, if the church is to hold her membership and influence in the community as she may, I would like to suggest the following:

1. The church must reflect the spirit of Jesus.
2. The church must go out after the lost. A church existing for herself is not a blessing to the community.
3. The church must care for her own. We do not need ministers who can "draw" so much as churches that can "hold" by sympathy, by love, and by the power that comes from walking with Christ.
4. The church must remember that she is not the minister's "field" but his "force."
5. The church must give the minister an atmosphere in which to preach. Many ministers fail because this is lacking.
6. The church must care for the new converts. A convert to grow must have the atmosphere in which he is born, and let us never forget that the new convert will catch quickly the spirit of the church of which he is a member.
7. The church is a harbor for tempest-tossed souls. She must be true to this ideal.

Only those who have struck the deepest note of penitence can reach the highest note of praise.—A. J. Gordon.

# The Gospel in the World

Edward A. Marshall, Editor

Not five per cent of college students go to church.

About 300 fishermen from the North Sea are prisoners of war in Germany.

"The neglect of prayer by the church at home means defeat at the battle front."—R. E. Speer.

For fifteen hundred miles the Niger River flows through a region of Africa where Christ is not known.

During June, July and August last, five thousand more foreigners went back to Europe than came over to America.

At the recent commencement of the University of Utah, a Mormon graduate took for the theme of his oration, "Needed Reform."

A Boston business man is supporting four Chinese pastors and preachers, and eight theological students, devoting to this work \$500 a year.

In April there were 442 alien missionaries in India. The German missionaries have been interned at Dagshai, Simla District, and put at hard labor.

During the past year the Church Missionary Society had 11,000 accessions in West Africa. This is the largest ever realized in its history in that part of the world.

Northern Nigeria, the center of the work of the Sudan Interior Mission, is the most densely populated region of Africa, and still has large cities without a missionary.

Bishop Hartzell, who has occupied the position of bishop of the Methodist Episcopal Church in Africa for the past eighteen years, will retire from active service next May.

The Greek steamship *Athinai*, plying between America and Egypt, and carrying on board thirty-two missionaries, caught fire in mid-ocean, and the passengers were transferred to the *Tuscania* and brought back to New York. In spite of loss and fright, it was not long before the missionaries were again on their way to the field.

The Protestant workers in Spain are strongly opposed by the Roman Catholics. Sometimes young men follow them, beg from the people the tracts which have been distributed and destroy them.

There are 37 women's boards, with a membership of 1,200,000, in the Federated Women's Foreign Mission Boards of North America. These boards supported 1,550 missionaries and handled more than \$3,000,000 last year.

The American Bible Society states that it will need \$150,000 in special gifts if it is not to come to its centennial next spring with its reserve fund exhausted and forced to a calamitous retrenchment of all its work at home and abroad.

Recent statistics show that there is a distribution in South Japan of three-quarters of a million people without any missionary, while there are hundreds of towns with a population ranging from 5,000 to 10,000 totally unreached where the gospel of Jesus is yet unknown.

In the latter part of October a typhoon passing over Bontoc, P. I., destroyed about \$10,000 worth of property belonging to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church. It was this station that the Igorot work was begun.

The Indians of South America are said to be Dr. Schilling to dance from forty to the Chinese eight hours at a time. They drink raw, diluted alcohol, and dance until they fall in a stupor; and this is done in honor of the Feast of the Immaculate Conception of the Virgin Mary.

The American Board has in Bombay a large force of two men and five women, a large Indian force of about fifty workers, an Indian church of 350 members, boarding and day schools, and a dispensary under an Indian woman physician. This city has a population of about one million.

The Silliman Institute at Dumaguete, P. I., has been forced to refuse entrance to three hundred boys this year, as the seven hundred students now enrolled crowd the buildings to the limit. The missionaries are asking for money, both in the islands and in the home land, to enlarge the Institute.



Buenos Aires is made up of a mixed population, many immigrants from the European countries coming in each year. Desiring to find out what percentage of the people were acquainted with the Bible, a colporteur had a Christian man stand on the street and make inquiry of the first twenty men who passed. His report showed that the twenty men were Catholics of six different nationalities. Five of the men knew something of the Bible, but only three had read it. One of the Spaniards said he had studied at a Jesuit college in Spain, but had never had a Bible in his hands. The other fifteen had never seen a Bible and seemed to know nothing about it.

On August 29 the American missionaries at Shuntetu, China, were invited by the magistrate to witness the burning of a large quantity of opium which had been seized by smugglers during the previous eight months. It is with a heavy heart that the opium is being brought to the interior from the cities of the empire, hidden in bales of cotton, inside lumps of silver bullion, in walnut shells, inside clay dolls, between the soles of shoes, plaited into the smuggler's queue and secreted in every imaginable way. A permit to burn this opium was granted on condition that a special representative of the governor should be present to make sure that the opium was actually burned. The total value of the drug thus destroyed was estimated at \$50,000, silver. The moral effect on the people is incalculable, for when they see the opium burned they are impressed with the fact that the government is in earnest and determined to root out this curse at any cost.—"Presbyterian Bulletin."

Thirteen thousand converts have been baptized on the Kengtung field in the extreme east of Burma. About 4,500 of them are on the Chinese side of the line. With the exception of eight churches near the border, these converts have not been organized. When the first ingathering took place on this field eleven years ago, within a month groups came from across the China border, both of the Wa and Lahu tribes, begging the missionaries to come to them at once with the gospel. This same appeal has been sounding ever since. Native workers who have toured the section regularly report many villages where the entire population has expressed a desire to be baptized. In one of these, Ho Hko, whose 130 families all desire baptism, the teachers stayed a few days, and eighteen villages from the surrounding country sent in representatives saying their entire villages desired baptism at once. Rev. W. M. Young, in writing of this situation, says: "If we open this work on a proper basis and give them the gospel I have no doubt we will soon have more converts on this field to the north than we have in all Burma today."—"The Missionary Review of the World."

Dr. W. R. Funk, writing on Sierra Leone for the United Brethren mission study course, states that the African people do not give a half-hearted assent to their religious beliefs, and gives as an illustration the following personal experience he had with an eighteen-year-old boy: "One evening, after the service in the church at Freetown, during the conference, this boy came to me when I was out in the street, and said, 'Please, sir, may I walk at your side when you are alone?' For beauty of expression, this is hard to excel. I answered that I could not see him alone then, as there were many people about us, but that I could see him at the mission house the next day. He glided away in the darkness, and was prompt in coming the next day, and when I asked him what he wanted to say to me, he answered, 'I came to ask you how I can be a perfect Christian.' What a question! The deepest that the human mind can ask. After an hour of talk with him, he said, 'But you have changed me.' I told him I did not understand. 'Oh,' said he, 'you see when Doctor and Mrs. King put me in school I signed a contract that when I graduated I would spend seven years in missionary work, and now I want to change it.' I said, 'Do you want to break your contract?' 'Oh, no, but,' said the boy, 'I want to change it to read, instead of seven years, for life.'"

The British and Foreign Bible Society cites the following as an illustration of the strange power that the parable of the Prodigal Son exerts upon unregenerate hearts: "Thirty years ago a Hindu schoolmaster gave a farthing copy of St. Luke in Hindi to a Brahman priest, who was in charge of a temple in the Central Provinces. The priest read the book with great interest until he reached the parable of the Prodigal Son. But the killing of the fatted calf aroused his anger—for in the eyes of a Hindu the cow is a sacred animal—and the book was cast aside. Later, he took up the Gospel again, and having carefully torn out the page telling about the fatted calf, he read it to the end. A Scottish missionary subsequently opened up work in that district, and, needing a 'munchi' (i. e. a teacher of language), engaged this priest for the purpose. They read the Bible together, and the truth entered the heart of the priest—with the result that he was baptized, in spite of the bitter opposition of his relatives and friends. The whole village rose in an uproar, and the new convert had to flee for his life. After a while he returned, and was eventually ordained pastor of the Christian church in the same village. Soon after his conversion he married a Christian girl, and he has a family of five grown-up sons and daughters, all of whom are now engaged in mission work."

## Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

**Children's Missionary Story Sermons** by Rev. Hugh T. Kerr, D. D.

This volume is the introduction of children to the great leaders of the modern missionary crusades. There are fifty-four of the sermons, the subjects being those familiar in missionary annals of modern times. The book will be of great value to leaders of mission bands, and parents who wish to interest their children in mission work would do well to put it among the books of the home library.

218 pages, 5 by 7½ inches, Fleming H. Revell Company, New York. \$1.00 net. J. H. R.

**The Secret of Intercession**, by Andrew Murray.

This is a translation of the Dutch original, which has been found very helpful to Christians, and it is suggested that it may be used in Bible classes and prayer meetings to foster the spirit of prayer and devotion.

It is of pocket size, containing 31 meditations on prayer and an equal number of prayers covering the cycle of a month. The author's name is a guaranty of its spiritual character.

63 pages. 3x5 inches. Morgan & Scott, Ltd., London. 1s. net. J. H. R.

**The World War**, by Alfred T. Knight.

This book is an attempt to discover the cause of the present European conflict in the rationalism of Germany and England. It would perhaps be more acceptable to the general public if the author had written with more impartiality. His stern arraignment of the rationalists, in some passages, seem more fitted to excuse his own nation's part in the war than to uphold the truth of God against man's fidelity. The last chapter, "A light that has not failed," is exceptionally good and could be read with profit by all, of whatever nationality.

143 pages. 5x7½ inches. Morgan & Scott, 12, Paternoster Bldgs., London. Price 2s. net. B. B. S.

**"The Vital Teachings of Jesus"** by Rev. W. Beatty Jennings, D. D., with an appreciation by Rev. J. Ross Stevenson, D. D., President of Princeton Theological Seminary.

This book is well prepared and arranged for study. The Kingdom truths presented are

not such as we would approve, although the author makes a clear distinction between the church and the Kingdom.

We are pleased to note these words under the caption "Causes of the Social Evil": "Sin in the heart. . . . Nothing but Christ's regeneration of individual men and women will remove or lessen the evil," and this: "To hold up Christ Jesus is the only hope of individual and society and to press His salvation as the only cure for the world's sin which is at the bottom of all social wrongs and needs of the ages, this is the church's great duty, first, last, and all the time."

Yet by the very method that the author uses emphasizing the uplift of society as a whole is a perversion of gospel salvation, which is purely individualistic. Notwithstanding the statements quoted, the teaching of the book is socialistic.

111 pages. 4½ by 6½ inches. Fleming H. Revell Company, New York, 50 cents, net. J. H. R.

**The War and the Jew.** A View of the World Situation and the Jews' Place in It, by Rev. S. B. Rohold, F. R. G. S., pastor Christian Synagogue, Toronto; President Hebrew Christian Alliance of America; Associate Editor "Missionary Review of the World"; with an Introduction by Rev. T. B. Kilpatrick, D. D. Knox College, Toronto.

We learn from the preface of this book that its author was born in Jerusalem, the son of a Jewish Rabbi, and is now in the midst of important labors as head of a Hebrew Christian church with manifold educational, social and philanthropic enterprises connected with it.

He has found time, however, to acquaint himself with the situation of his people throughout the world, and especially in those countries engaged in the present awful conflict, and has compressed into this brief book some telling facts concerning the situation. Among other things, he shows the Jews to be among the most trusted servants of all the nations now engaged in war, and that they are at the same time loyal to the countries of their nativeity.

The book is of much interest to every student of prophecy and every student of the times. Further allusion to it is made in our editorial columns.

98 pages. 4½x7 inches. The Macmillan Company of Canada. 25 cents. J. M. G.

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## Notes and Suggestions

### BIBLES BEING SOLD ABROAD

American publishers of the Bible for the first time are selling Bibles this year in the British, French, Russian, South African and Australian markets. The publishers estimate that the number of Bibles printed in the United States this year will exceed the normal by 50 per cent, an unprecedented increase. One of the largest Bible houses in this city reports the publication and sale of 1,000,000 Bibles within a year. Bibles for the Christmas trade are being published in 980 styles and will sell from 20 cents to \$50 a copy.

### A MISSIONARY'S TRAVELS IN WAR TIMES

That a traveler leaving New York for a point in southern Persia should find it necessary to enter the Arctic Circle is a comment on the widespread effect of the great war and a sidelight on the arbitrary conditions it is imposing. Under the auspices of the Presbyterian Board of Foreign Missions Rev. Samuel G. Wilson, D. D., has just sailed from New York for Tabriz, and in order to reach his destination finds himself compelled to proceed by way of Norway, Archangel, Petrograd, thence across Russia in a southeasterly direction, and so on to Tabriz. In normal times his route would have been overland across Europe.

### SALVATION ARMY WORK IN CHICAGO

There are 20 corps (churches) for evangelistic work; 4 slum posts or social centers for dealing with poor families; 1 rescue home for fallen girls, and a maternity hospital; and a chain of 5 cheap hotels accommodating about 1,200 men per night. A young women's boarding home with accommodations for 160 working girls; an industrial home for out-of-work men, and a splendid dispensary and charity department; labor bureau, anti-suicide and missing friends department; regular work among the inmates of the jails, police stations and hospitals. Last year 21,980 men were assisted in various ways apart from the 232,000 who stayed at the Army's cheap hotels and the 4,000 who were given soup and bread during the extreme cold spell. The value of relief given amounted to nearly \$5,000 and in addition to this over \$3,500 was spent on subsistence in the Homes, and \$14,000 was given in cash grants to the unemployed who were assisted through the Industrial Home.

### A SOLEMN MESSAGE

Rev. Sylvanus Stall, D. D. who has written a number of books on sex hygiene, died at Atlantic City, N. J. November 6, at the age of 68. Besides being a writer of books, Dr. Stall was editor of "The Lutheran Observer," was statistical secretary of the General Synod of the Lutheran Church and was the donor of \$10,000 for a building of a college for women, in India. The following message from him addressed to the students of the Theological Seminary at Gettysburg, was read at the funeral services:

"I have reached the end of the journey upon which you are just entering. I have a message for you from my open grave. Let me impress upon you the importance of a full, unqualified and complete acceptance of the Scriptures from cover to cover as the inspired and infallible Word of God. If you cannot accept it as such, let me say to you you will have no message, and you ought never to enter the ministry. Preach Jesus Christ, and Him crucified as the only hope of the sinner, and the only Saviour of a lost and ruined world."

### AN ATHEIST CONVERTED BY THE WAR

M. Lavedan, a brilliant French journalist and hitherto a professed atheist, has been converted by the war. His words are: "I once laughed at faith and thought myself wise. But as I saw France bleeding and weeping, my laughter could not give me joy. I stood by the way and saw the soldiers as they went light-heartedly to face death. I asked, What is it that makes you so? I counted the sacrifices of our people and saw how they accepted them with praying hearts. . . . What would become of France, if her children did not believe, or her women did not pray? A vast people of the dead cover the field! How hard it is to be an atheist upon this national burying ground! I can't do it, I can't be one! I have deceived myself and you who have read my books and sung my songs. I was mad. It has all been an awful dream! O France, France! Return to your faith and to your best days. To depart from God is to be lost. I know not whether I shall be alive tomorrow, but I must tell my friends Lavedan does not dare to die an atheist. It is not hell that makes me afraid, but this one thought grips me: God lives, and thou art so far from him! O! my soul, rejoice that thou art permitted to see the hour in which, kneeling, thou hast learnt to say, I believe, I believe in God, I believe."—"The Presbyterian Banner."

## The Evangelistic Field

### SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

Z. O. Avery, Bloomington, Ill., has open dates for 1916.

H. F. Holbrook has signed a contract for the next season as song leader and soloist with Rev. Lincoln McConnell.

Robert L. Layfield will begin meetings with Dr. F. C. Blayney, in the First Presbyterian Church of Abilene, Kan., Jan. 2.

Tom Jones has joined the British army ambulance corps, to aid the dying and wounded soldiers physically and spiritually.

W. F. Fisher will spend three months in Georgia, beginning Jan. 2, with the Baptist home mission evangelistic force.

Clare Harding, writing from Greenfield, Ind., said, "We have had a fine meeting here so far. We go to Jacksonville, Fla., Jan. 1."

Vernon B. Cleveland and wife closed their first meeting of the season at Marley, Mich., Nov. 21, and next went to Elkton, Mich.

E. M. Anderson writes, "I closed a very successful revival at Pelican Rapids, Minn., Nov. 24. Many souls were added to the kingdom."

Charles W. Todd writes from South Lima, N. Y. as follows: "The campaign here opened last night with a fair attendance and good spirit."

Dr. F. E. Smiley and helpers conducted a successful meeting at Guthrie, Okla., during November. All the pastors and churches heartily co-operated.

The Sheriff-Imrie Party held a three weeks meeting at Gassaway, W. Va. Some 50 people decided for Christ. The party next went to Harpers Ferry, W. Va.

Rev. A. C. Brackett has engaged in evangelistic work, and united with Nelson and Clark. The party will be holding meetings in January, in Minnesota.

Rev. Percy W. Stephens, pastor of the First Baptist church, Jacksonville, Ill., will conduct a revival meeting at the Waverly Baptist Church, Waverly, Ill., Jan. 2 to 16, and asks the prayers of God's people. Harry Beckman will have charge of the singing and solo work.

A. John Fitt writes as follows, "Just closed a good revival at Raymond, Kan. God answered prayer and saved souls. Miss Reva Owen, deaconess, assisted."

"I have been working in northern Ontario, Canada, with a great blessing upon the work. I spend December in Paisley, Ont., and January in Mobile, Ala."—J. J. Lowe.

"We are in a fine meeting at Chanute, Kan., our second meeting at this place within eighteen months. Good crowds and a fine interest is manifest."—Clark Evangelistic Party.

Rev. and Mrs. J. F. Betts conducted a two weeks' mission in the Evart, Mich., Baptist church, recently. Mr. Betts was formerly superintendent of the Central Baptist Mission, Chicago.

L. M. Aldridge, assisted Rev. E. M. Rittenhouse at Cairo, W. Va., in December. Mrs. Aldridge and Mrs. G. J. Wilson also assisted. In January they will be at Jarrolds Valley, W. Va.

Albert Turkington and party closed a campaign at Sabinsville, Pa. Over 40 non-church members were saved, besides a number of reconsecrations. The party next went to Mainesburg, Pa.

J. Dimmick Taylor announces that he has secured J. M. Hupp and Professor F. T. Cliff to assist in evangelistic work. They have open dates for 1916, and may be addressed at Astoria, Ore.

The Ham-Ramsay Evangelistic Party closed six weeks meeting at Danville, Ky., which resulted in 1,147 conversions and restorations, counting only people who gave their names for church membership.

The union meeting at Gothenburg, Neb., under the leadership of John M. Linden, closed Nov. 28, with 432 reconsecrations and decisions for Christ. Mr. Linden next went to a meeting in Augusta, Wis.

The Erwin Brothers tabernacle meetings at Auburn, Neb., during November, increased in interest from week to week. There were many conversions and a quickening of the spiritual life of the community.

The evangelistic campaign at Fullerton, Neb., held by Rev. William Asher and assisted by Prof. George Moody and wife, was concluded with good results. Nearly 450 persons were converted during the services.

Frank Mathis sends a good report of his meetings at Nebraska City, Neb., in November. There were 550 professions and 150 reconsecrations during the meetings. Bernard Vessey had charge of the music.

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The evangelistic campaign conducted by Miss Sara C. Palmer at Mount Carmel, Pa., resulted in 155 conversions and reconsecrations. The First M. E. Church, where the meetings were held, received great blessing.

Pastor A. T. Stoudenmire, Buffalo, S. Car., closed a meeting in which 26 were approved for baptism. The pastor did the preaching. Rev. Mr. Stoudenmire is an appreciative reader of "The Christian Workers Magazine."

"We are in the middle of a campaign in Park Rapids, Minn. Many have already given their hearts to Christ. We have reached the students in the public school, and our building is too small for the crowds." Jay J. Pease.

The churches of Norwich, N. Y., where the Moody Bible Institute Gospel Party held services, had unusually large congregations at the prayer meetings following the campaign. At

Harry Beckman writes: "We just closed a three weeks meeting at Donnellson, Ill., where I assisted Rev. J. L. Coleman, the last eleven days. The attendance and interest increased daily. The children came from school in a body to the choir."

J. Clarence Green writes as follows: "Our meeting at Lake Andes, S. Dak., closed with great victory. Scores of men, women, and children were saved. We began a union meeting at Cresbard, S. Dak., Dec. 5, and are expecting a great victory."

Prof. Harold F. Holbrook reports a very successful meeting at Rockville, Mo., with 143 converts. Tetley and Holbrook were at Platte City, Mo., during December and having a good attendance. On the first invitation, 20 responded. They go to Springfield, Mo., for the month of January.



Mrs. Bowman's Bible Classes in Norwich, N. Y., Where Recent Revival Was Conducted by Moody Bible Institute Gospel Party

the Broad Street M. E. church there were more than 500 people in attendance, and the report states that more than half of those took occasion to express words of gratitude for the new vigor which had come to their personal and church life. At the Congregational church, there was a great rally meeting which was attended by between 200 and 300 people. Other churches also had large prayer meetings.

The Franklin-Leonard Party spent December at East Pleasant Plain, Ia. At the time of writing the prospects were bright for a blessed revival. The party has open dates for January, and may be addressed at Pella, Ia.

"J. M. Morgan and party closed a series of union tabernacle meetings at Rowsburg, O. The Lord blessed their efforts greatly. Special Bible classes and meetings for women and men were conducted."—Justina M. Huber.

Charles F. Weigle writes, "We closed a great meeting at Page, N. Dak. Many of the most prominent business men in the town were saved. A strong gospel team was organized with a prominent attorney as captain, to keep up the good work.

Miss Lydia Ellis Brown closed a two weeks meeting at Edgeton M. E. Church, Leavenworth, Kan. She states there were from 25 to 50 at the altar each night. Six professed to have been saved, while many believers reconsecrated themselves.

Evangelists Geisenheiner, Jones and Simpson conducted meetings at Grant, Mich., for two weeks, with 12 conversions and some reclamations. At the close of the meetings, the city was stirred up so much that the pastor, Rev. Hilborn, decided to continue the meetings on his own account, as the evangelists had been engaged to go to Leslie, Mo.

Fife Brothers opened a great campaign in November at Riverside, Cal., which promised to be the most extensive and successful ever held in that city. Between 5,000 and 6,000 people attended the services on Nov. 28, on which day 1,231 professed conversion.

"The Lord is giving us a blessed meeting at Postville, Ia. We are in a rural community, where no revival has been had for several years, and the people are responding more readily to the gospel than in any place I ever preached, and many are turning to God."—Emma Paige.

Winnifred G. Rhodes, pastor of the Second Baptist church at Oshkosh, Wis., writes as follows: "We are in the midst of a great meeting under the leadership of Hart and Magann. Hundreds are finding Christ. The Christians are aroused. Hearts are singing all over the city."

Chapman and Alexander held meetings the early part of December at Brattleboro, Vt. On Dec. 6, Dr. Chapman preached to an audience of ministers that filled the chapel of the Congregational church, and in the afternoon, Mr. Alexander conducted a service for the ministers.

Theo. H. Osborn and party closed a successful meeting in the tabernacle at Wilson, N. Y. There were more than 600 professions in the six weeks, and 500 men pledged themselves for prohibition. The churches were revived, and the Christian spirit of the town was greatly strengthened.

The Bromley Party recently had a great campaign at Atlantic, Ia. Over 1,100 went forward; many men were among the number. The city was remarkably awakened. The party is now in Petoskey, Mich., where another campaign is on. At the last report, 188 had been forward.

The Kepford-Nangle Evangelistic Party held a tabernacle campaign at Allerton, Ia., in December. The tabernacle accommodated 800, and the audiences were large. At the time of writing, much interest was developing, and great things expected. There had been a number of conversions.

S. E. Lewis, pastor of the Baptist church at Lyndonville, N. Y., with Prof. E. W. Chapman, of Medina, N. Y., held a successful meeting at Main Settlement, in October, and a meeting in November at Porterville, N. Y. They were working in December at the Baptist church, Holley, N. Y.

"Ray Palmer conducted two weeks of meetings at the Immanuel Baptist Church, Washington, D. C., assisted by A. I. Ruby, singer. A young Hebrew was brought to Christ in the men's mass meeting, besides others, and one Sunday morning fully 100 decided for Christ in the Sunday-school."—G. G. Johnson, pastor.

"We just closed a great meeting at Montrose, Ia. Many were saved, and the town was stirred as never before; 61 were saved the last day of the meetings. We next go to Keota, Ia., and the prospects are fine for a great time. The Lord is blessing us in a wonderful way."—Mills-Huggins Party.

Charles R. Goff and party write as follows: "We are in the second week of our meeting at Centerville, Ia., a union of the Presbyterian and Methodist churches. We are having a splendid attendance. The church where the meeting is being held, seats over 1,200 people. A good many are coming to Christ, and the prospects are fine."

"We had a fine service at Muscatine, Ia., with about fifty conversions in November. From there, we went to Grand View and held a union meeting the last of November, and closed Dec. 5. We had a great outpouring of the Holy Spirit, with many conversions. We are now conducting a campaign in Atalissa, Ia., closing Dec. 19."—Will A. Cheesman.

Charles Reign Scoville, writing from Jefferson City, Mo., said, "Had a marvelous day here Sunday; every available inch in the tabernacle was packed, and the people turned away. At 3 p. m. gave my booze sermon. The throng was on fire all the time; 64 came forward at the close of that service; 260 during the day; 2,558, had lined up to date, including a judge of the supreme court, and the head surgeon at the state penitentiary."



H. P. Dunlop

"In the union tabernacle meeting of the H. P. Dunlop Party, at Belle Center, Ohio, there were 971 professed conversions. A prominent feature of the work was the large number of

men com- took a s- commun- work."

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men converted. Almost the entire high school took a stand for Christ. We believe the whole community will be lastingly benefited by the work."—E. A. Strother, pastor, M. E. Church.

Archie E. Laraway, who is assisting Mr. Rayburn, writes as follows, from River Falls, Wis.: "We began a four weeks tabernacle meeting here. The attendance and interest have been splendid. The second Sunday people were turned away, and the tabernacle was enlarged to accommodate 300 more. Our recent campaign in Beloit resulted in 800 decisions for Christ."

R. Sam Kirkland closed his union meetings at Aurora, Neb., which were held during October and November. In a special edition of the local paper giving a report of the meetings just before the close, 572 had responded to the calls of the evangelist, and signed cards. The meetings at that time had two more nights to run. Prof. F. W. Rolands had charge of the music.

Mr. and Mrs. Benjamin F. Butts write as follows: "We have just closed a successful three weeks' meeting with the Richard Street M. E. Church, Joliet, Ill., Rev. J. M. Schneiden, pastor. On the last Sabbath the State Prison Honor Band was at the afternoon meeting—56 have already united with the church. We are at Pikeville, Ky., assisting Rev. J. R. Crawford of the Presbyterian church."

Prof. Clark, son of the well known Baptist minister of Chillicothe, Mo., has become secretary and pianist for Floyd John Evans and party. This party is contemplating a tabernacle campaign at Harvard, Neb. In January they will hold a union campaign at Denver, Ind., where Rev. Jacobs of the First M. E. church states that splendid preparations have been made by the ministerial association.

Herbert G. Tovey has resigned from the Burke and Hobbs Party as director of music, and with his wife will take up work assisting pastors and evangelists in individual meetings. Mrs. Tovey is accompanist. They will make their headquarters at 153 Institute Place and work from Chicago as a center. For January they will assist Rev. D. Jay Good, First United Brethren Church, Indianapolis, Ind.

The meeting conducted by F. F. Leonard at the Blue River M. E. Church, Columbia City, Ind., was very successful. Four churches were united in the campaign, and the entire community awakened. One of the pastors, who was very earnestly co-operating in the work, passed away, and the people were shocked by the sad news. Mr. Leonard next went to Iowa to conduct meetings.

The meetings conducted by Dr. Henry W. Stough in the tabernacle at Buffalo, N. Y., continued with increasing interest, and a hearty response to his appeals for converts. The papers did not give as much attention to

the work going on, as might have been expected from them at the beginning, and Dr. Stough asked the attendants at the tabernacle to call the attention of the editors to this.

"We are in a great meeting at Battle Creek, Mich. We have a worldly church of 800 members. We started in with almost nothing, but our crowds have grown, until last Sunday night the main audience room was full, besides the galleries and the Sunday-school room. There is a great awakening among the church members, and we are having conversions right along. We close Dec. 19."—S. D. and B. W. Goodale.

C. Fenwick Reed sent a report of his work at Indianapolis, Ind., last summer and fall. He conducted three meetings in different sections of the city, and was endorsed by the federation of the churches of the city. There were a large number of conversions, and the downtown campaign was remarkable for its interest, and conversion of drunkards, gamblers, and outcasts. Mr. Reed says, "Verily, the summer is a good time to win souls."

Rev. L. L. Dunn, who has been pastor of the Stanton Park Church, Detroit, Mich., has resigned the pastorate, to enter evangelistic work. He has been with the above church since graduating from the Moody Bible Institute in the class of August, 1913, and reports that the membership of the church has nearly doubled. He has open dates after March 1. In January he will be at St. Clair, Mich., and in February at Fairfield and Sand Creek, Mich.

"The A. A. Fletcher Evangelistic Party closed a difficult but successful union tabernacle campaign in Swayzee, Ind., with 226 decisions. There was a splendid spirit of unity, on the part of the ministers of the several churches. Every church which participated, received a large accession of its membership. The field was a difficult one, and it was hard fought, but God gave us a glorious victory. I am associated with the party as women's worker and soloist."—Margaret E. Easterly.

R. E. Moss, pastor of Lisbon U. P. Church, writes from Templeton, Wis., as follows: "The Lord has recently given us a gracious outpouring of His Spirit in this place, in a series of meetings held during November. Neil Stewart and Carroll B. Day, singer, came to us and held meetings for one week. Much preparation had been made by way of getting the people in a spirit of prayer, and also a week of preparatory meetings were held to prepare the way for the evangelists—47 confessed Christ, and God's Spirit was poured out on us graciously. Since then, 3 converts have also come out, making a total of 50."

Burke and Hobbs closed a successful meeting at Metropolis, Ill., with 200 decision cards handed in. During the meeting, the city was voted dry. The party next went to Eldorado,

Ill., and at the time of writing the meeting was about half over, and 100 had accepted Christ. Herbert Tovey conducted the singing.

Rev. G. W. McPherson, superintendent of Tent Evangel, New York City, has sent a report of the past season's work. He says, "We had by far our largest work this past season. The Lord be praised. Hope to go on as usual with Tent Evangel. This tent has grown by sixty per cent in size and in attendance during the last two seasons." The tent is located at West 124th Street, between Amsterdam and Morningside avenues. Many prominent evangelists and preachers assist in the work during the summer. The total attendance for the season was slightly over 100,000. About 300 made profession of conversion and were recommended to the pastors and churches of their choice.

### FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

G. K. Ackley—Jan. 2, Dalton, Pa.; Feb. 6, Newcomerstown, Pa.  
L. M. Aldridge—Jan., Jarrolds Valley, W. Va.; Feb., Winfield, W. Va.; Mar., Dorothy, W. Va.  
Ralph Atkinson—Jan. 2-16, Washington, Ia.; Jan. 19-Feb. 6, Pittsburgh, Pa.; Feb. 6-20, Wilkinsburg, Pa.; Feb. 20-Mar. 5, Canonsburg, Pa.; Mar. 5-19, Carnegie, Pa.; Mar. 19-Apr. 2, McKeesport, Pa.; Apr. 4-16, Rockford, Ill.; Apr. 19-30, Lewistown, Mont.  
E. H. Baker and party—Jan. 2-24, Philadelphia, Pa.; Jan. 26-Feb. 14, Westville, N. J.  
Geo. W. Bates—Jan. 2-23, Gregory, Mich.  
J. Ritchie Bell—Jan. 9-30, Camden, N. J.; Feb. 6-27, Lynn, Ont.; Mar. 5-26, Picton, Ont.  
Hay Bell and Joe Lauderdale—Jan., Cuba, Ill.; Feb., St. Louis, Mo.; Mar., Centerville, Kan.  
W. E. Biederwolf Party—Jan. 2, Allentown, Pa.; Feb. 27, Norristown, Pa.; April 21, Plainfield, N. J.  
Chester Birch—Jan. 2, Indianola, Ia.; Jan. 18, Brownsville, Pa.; Feb. 2, Georgetown, O.  
H. W. Bromley Party—Jan. 2-Feb. 5, Harlan, Ia.; Feb. 6-Mar. 11, Sax City, Ia.  
Benjamin F. Butts and wife—Jan. 2, Grace M. E. Church, New York City; Jan. 26, Medina, N. Y.; Feb. 27, Ashland, Ky.; Mar. 26, Canton, N. Y.  
R. I. Champion—Until Jan. 2, Geneva, Ind.; Jan. 3-23, Terre Haute, Ind.  
E. T. Clark Party—Until Jan. 1, Cedar Rapids, Ia.  
H. T. Crossley—Jan., Brantford, Ont. Can.  
Bvron J. Clark Party—Jan. 2-30, Sallina, Kan.; Jan. 30-Feb. 28, Robinson, Kan.; Mar. 1-30, White Cloud, Kan.  
Vernon B. Cleveland—Jan. 2-23, Ashley, Mich.  
John M. Currie—Jan. 2-30, Wallaston, Mass.  
Alex. B. Davidson—Jan. 18-Feb. 2, Penton, Mich.; Feb. 6-March 5, Salisbury, Md.  
Edw. R. Dow and Party—Jan., Hoopeson, Ill.; Feb., Chicago, Ill.  
L. L. Dunn—Jan., St. Clair, Mich.; Feb., Fairfield, Mich.  
John W. Erskine—Until Jan. 17, Prescott, Mich.; Jan. 19-Feb. 7, Logan, Ia., or Ohio, Mich.; Feb. 9-23, New Lathrop, Mich.; Apr. 12-30, Grand Haven, Mich.  
Bruce Evans Party—Jan., Bluffton, Ind.  
Floyd John Evans Party—Jan., Denver, Ind.  
W. F. Fisher—Jan. 2-Mar., Baptist Mission Evangelistic Force in Georgia.  
A. John Fitt—Jan., Jetmore, Kan.  
E. J. Forsythe and party—Jan.-Feb., Detroit, Mich.; Mar.-Apr., Lamar, Colo.; Apr.-May, Burlington, Ia.  
Chas. R. Goff Party—Jan. Mt. Pleasant, Ia.; Feb., Bedford, Ia.  
S. D. Goodale—Jan. 2-30, Brady, Neb.; Feb. 6-Mar. 5, La Plata, Mo.; Mar. 7-Apr. 2, Hardin, Ill.; Apr., Royal Oak, Mich., probably.  
Grav and Weedon—Jan., Nashua, N. H.  
J. Clarence Green and C. B. Clark—Jan. 2, Platte, S. D.; Feb., Detroit, Mich.  
Thomas Hall—Jan. 2-16, Northfield, Vt.; Jan. 23-Feb. 2, Montpelier, Vt.  
W. W. Hall Party—Jan. 2, Sidney, O.  
Ham-Ramsay Party—Jan. 9-Feb. 19, Corpus Christi, Tex.

John S. Hamilton Party—Jan. 2, Shelbyville, Ind.  
O. E. Hamilton—Jan., Miami, Okla.  
Clare Harding—Jan., Jacksonville, Fla.  
Hart and Magagn Party—Jan.-Feb., Elgin, Ill.; Feb.-Mar., Batavia, N. Y.; Mar.-Apr., Troy, N. Y.  
Hendrick and Carter—Jan., Danvers, Ill.  
Tulman Hobson and party—Jan. 1-Feb. 1, Wichita, Kan.  
I. E. Honeywell Party—Jan. 2-Feb. 13, Shamokin, Pa.  
Bob Jones Party—Jan. 2, Aurora, Ill.; Feb. 20, Connelville, Pa.; April 3, Gloversville, N. Y.  
C. G. Jordan Party—Jan. 2, Kewanee, Ill.  
C. A. Kemp—Jan. 2-30, Neola, Ia.; Feb. 1-20, Smith Center, Kans.; Feb. 21, open date.  
Kepford-Nangle Party—Jan. 2, Adel, Ia.  
H. D. Kennedy and party—Jan., Mt. Carmel, Ill.; Feb., Grinnell, Ia.  
Wm. N. Kirk—Jan. 2, Mechanicsville, Ia.  
Robert Layfield—Jan. 2, Abilene, Kan.  
John M. Linden—Jan. 1-30, Spencerport, N. Y.  
Prof. J. J. Lowe—Jan., Mobile, Ala.  
Oscar Lowry—Jan. 2-Feb. 6, Clarinda, Ia.  
Joseph C. Ludgate—Jan., Earlville, Ia.; Feb., South Bend, Ind.  
Mitchell and Preston—Jan. 2-23, Pinckneyville, Ill.  
E. R. Nance—Jan. 2-23, Solomon, Kan.  
Milford H. Lyon Party—Jan. 2, Wilmington, Del.; Feb. 20, Spokane, Wash.  
Mr. and Mrs. Geo. Moody—Jan. 2-30, Shelton, Nebr.; Apr. 2-23, Galesburg, Ill.  
O. A. Newlin Party—Jan., Coldwater, Mich.  
Nicholson-Hemming Party—Jan., Chester, Pa.; Feb., West Philadelphia and Darby, Pa.  
Phoe. H. Osborn and party—Until Feb. 1, Weedsport, N. Y.  
Misses Emma Paige and Madeline James—Jan. 2, Batna, Ia.  
Sara C. Palmer Party—Jan., Freeland, Pa.; Feb., Milton, Pa.; Mar., Newcastle, Pa.; Apr.-May, Clifton Springs, N. Y.  
Jay J. Pease—Jan., Homer, Mich.  
Rayburn and Laraway—Jan. 2-Feb. 6, Fremont, Neb.; Feb. 13-Mar. 13, Kinsey, Kan.; Mar. 19-Apr. 16, Monroe, Wis.; Apr. 23-May 14, Elsworth, Wis.  
G. Clark Read—Jan. 3-16, Idaville, Ind.; Jan. 17-30, Millville, Ind.  
Milton Rees—Jan., Danbury, Conn.; Feb., Greenfield, Mass.; Mar., Detroit, Mich.  
Runyan-Rueckert—Jan. 2-23, Independence, Kan.; Jan. 30-Feb. 20, Cameron, Mo.; Feb. 20-Mar. 12, Madison, Neb.  
Arthur H. Sargent—Dec. 25-Jan. 9, Meriden, N. H.; Jan. 11-25, North Sutton, N. H.  
Harold F. Sayles—Jan. 2-13, Breckenridge, Mich.  
H. D. Sheldon—Jan. 2-7, Granville, N. Y.; Water-vliet, N. Y.  
S. R. Sherriff and party—Jan., Beverly, W. Va.; Feb., Bellington, W. Va.  
F. E. Smiley—Jan., Timnath, Colo.; Feb., Denver, Colo.  
Chas. Cullen Smith and A. C. V. Gilmore—Jan., Faribault, Minn.  
Gypsy Smith, Jr.—Feb., Somerville, N. J.; Mar., Troy, N. Y.; Apr., Long Beach, N. J.  
Lewis E. Smith—Jan. 2-16, Manchester, N. H.; Jan. 19-30, Auburn, R. I.; Feb. 2-13, Wakefield, Mass.  
Myron J. Smith—Jan., Rochester, N. Y.  
Reuben S. Smith—Until Jan. 9, Rockport, Mass.; Jan. 11-23, Cotuit, Mass.; Jan. 25-Feb. 6, Woodland, Me.  
Geo. T. Stephens Party—Jan. 2, Scottsdale, Pa.  
Percy W. Stephens and Harry Beckman—Jan. 2-16, Waverly, Ill.  
E. E. Stoner—Jan., Lima, O.; Feb., Hartsville, O.  
Wm. A. Sunday Party—Jan. 2, Trenton, N. J.  
Way and Rush—Jan., Springboro, Pa.; Feb., Topeka, Ind.  
W. A. Tetley and Harold Holbrook—Jan., Springfield, Mo.  
Charles D. Todd—Jan. 2-23, Webberville, Mich.; Jan. 23-Feb. 6, Wheeler, Mich.  
Herbert G. Tovey—Jan., First U. B. Church, Indianapolis, Ind.  
Daniel S. Toy Party—Jan. 2-Feb. 6, Knightstown, Ind.  
Albert Turkington Party—Jan. 11-Feb. 6, Big Run, Pa.  
A. G. Veight—Jan. 2-30, Cushing, Neb.  
B. B. Westhafer—Jan. 2-23, Marcellus, Mich.; Jan. 25-Feb. 20, Piqua, O.; Mar. 26-Apr. 23, Wayneville, O.  
Chas. T. Wheeler Party—Jan. 2-Feb. 15, Decatur, Ill.  
Wm. E. Williams Party—Jan., Ardmore, Okla.  
Miller and Lytle—Until Jan. 23, Carmel, Ind.; Jan. 25-Feb. 13, North Branch, Mich.; Mar. 14-Apr. 2, Le Mars, Ia.  
E. L. Wolsagel—Jan. 4-20, Durham, N. Car.; Jan. 23-Feb. 15, Moultrie, Ga.; Feb. 20-Mar. 12, Asheville, N. Car.; Mar. 19-Apr. 9, Atlanta, Ga.; Apr. 16-May 7, Charlotte, N. Car.  
W. M. Young—Jan. 1-24, Herkimer, N. Y.

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# The Moody Bible Institute of Chicago

## FACULTY ENGAGEMENTS

Dr. Gray: On Nov. 15, addressed the Presbyterian Ministers' Association, of this city, on "Personal Experiences in the Christian Ministry." During the same week he gave two addresses at The Hebrew Christian Conference, held at the Moody Tabernacle. On Thanksgiving evening he addressed a union gathering of the Institute and the Moody Church, at the same place. Dec. 5-10, he conducted a Bible conference in Seattle, Wash., under the auspices of the Presbyterian church, the afternoon meetings being held in the First Presbyterian Church over which Dr. Mark A. Matthews is pastor, and the evening meetings in the University Church, under the pastorate of the Rev. Norman B. Harrison.

Dr. Fitzwater: Nov. 16, 23, 30, Dec. 7, 14, Union Bible Class, Roseland, Ill. Nov. 20, 27, Dec. 4, 11, Union Bible Class, Moody Church.

Mr. Gosnell: Nov. 19, 26, Dec. 3, 10, Union Bible Class, Pittsburgh.

Mr. Sellers: Nov. 30, Immanuel Norwegian Lutheran Church Banquet; Dec. 12, afternoon at Y. M. C. A.; evening, German Baptist Church, Racine, Wis.

Mr. Sutcliffe: Nov. 20, 27, Dec. 4, 11, Union Bible Class, Moody Church. Nov. 16, 23, 30, Dec. 7, 14, Union Bible Class, Hinsdale; Nov. 18, 25, Dec. 2, 9, Union Bible Class, Central Park; Nov. 22, 29, Dec. 6, 13, Union Bible Class, Oak Park; Nov. 21, Garfield Park Congregational Church, morning and evening; Nov. 28, Pacific Garden Mission, evening; Nov. 21, Jefferson Park Presbyterian Church, morning.

Mr. Ralston: Dec. 5, Burlington, Kan. M. E. Church, morning; Dec. 7, 8, Muskogee, Okla., afternoons, Epistle to Galatians; evenings, popular addresses on the Importance of Bible Study; addressed High School Muskogee at 10:30 A. M.

Mr. Marshall: Nov. 20, 27, Dec. 4, 11, Union Bible Class, Moody Church, Missionary Hour.

Miss Johnson: Nov. 20, 27, Dec. 4, 11, Union Bible Class, Moody Church, Sunday-school Hour.

## EXTENSION DEPARTMENT

The Extension Department reports the following workers having been placed during the past month:

Carl Leggett, "Gid" Higginbotham and Anne Andrews with the Burgess Evangelistic Party. Mrs. A. W. Bowman with Evangelist E. C.

Miller. Harry Clarke, J. W. Henderson, A. R. Shaw, W. J. Thomson, G. A. Hoxsey, Effie Dossett and Elizabeth West have been engaged for evangelistic meetings. Harry Clarke has been located permanently with the Young Men's Christian Association at Richmond, Va. for social-religious service in that association. Katherine Friedenbergh at the Florence Crittenton Home, Chattanooga, Tenn. E. E. Loft as assistant pastor, Presbyterian church, Macomb, Ill. C. M. Myers in pastorate at Knobnoster, Mo.

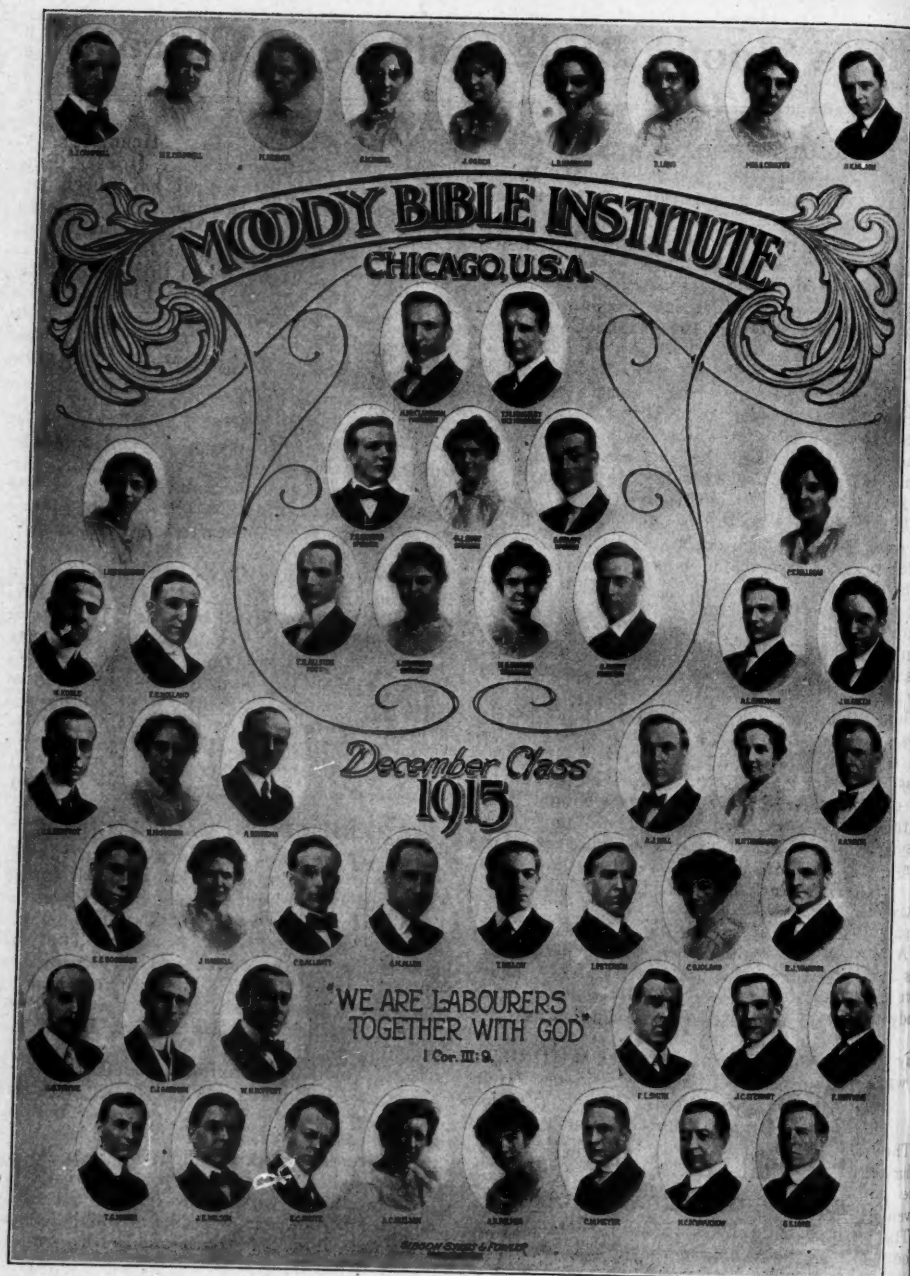
Field Workers: Miss Anny Manning Taylor, St. Louis, Mo.; Miss E. Stafford Millar, St. Louis, Mo. and Lincoln, Neb.; George E. Guille, DuBois, Pa., and Athens, Tenn.; John C. Page, North Sydney and Glace Bay, Nova Scotia; Mrs. Frances C. Allison, Bob Jones Party, Joplin, Mo. Meetings there closed Dec. 12.

A circuit of Bible Classes has been formed including Elmira, N. Y., Wilkes-Barre, Berwick, Danville and Hazleton, Pa. The circuit will continue with weekly sessions for five months, and will be taught by Rev. John C. Page. The Bible Class will be introduced at each place with a three-day Bible conference held during the first week of January. Dr. James M. Gray and Mr. Page will be the teachers at the conferences.

## THANKSGIVING DAY PROGRAM

The one hundred and third Psalm was the keynote of Thanksgiving Day at the Institute. Over seven hundred students participated in the dinner which was served at one o'clock, Dr. Gray presiding as toastmaster. The program following the dinner was very enjoyable, several numbers being admirably rendered by the Glee Club under the direction of Prof. J. B. Trowbridge, Miss Gladys Ditzel responding to the toast, "Why we as an Institute should be thankful," and Mr. Louis H. Miller to the toast, "Why we as a nation should be thankful," both young people presenting many reasons for thankfulness. A very interesting story about "Jericho Bobs' Thanksgiving Turkey" was told by Miss Edna Johnson, after which the reading of many telegrams from former students concluded the program. The benediction was pronounced by Dr. Russell.

At five o'clock in the afternoon an informal musicale was held, and luncheon was served at six. The entire day was truly one of joy



and giving of thanks, and in the evening the faculty and students joined the Moody Church in a Thanksgiving service at the Moody Tabernacle.

### CAUSES FOR THANKSGIVING

#### 1. General

- Peace and prosperity in the United States.
- Food and raiment to make us contented.
- Health and strength for daily needs.
- Christian homes and Christian institutions.
- Religious liberty with an open Bible.

#### 2. For the Institute

- God's manifest blessing upon the Institute.
- Nearly 700 students enrolled in Day Classes.
- Nearly 500 students enrolled in Evening Classes.
- Nearly 2500 students enrolled in Correspondence Courses.
- Hundreds of former students in foreign fields.
- Thousands of former students in home fields.
- Manifest results through Extension Workers.
- Union Bible Classes in Chicago and elsewhere.
- Large circulation of Christian Workers Magazine.
- Continued supply of funds for Institute expenses.

### CORRESPONDENCE DEPARTMENT

Rev. J. H. Ralston, Secretary of the Correspondence Department, visited Muskogee, Okla., Dec. 7 and 8, giving two teachings in the Epistle to the Galatians in the afternoons of those days, and two popular addresses in the evenings emphasizing the importance of Bible study.

There are in that city of 35,000 inhabitants four classes using the Scofield Correspondence Course, and together numbering nearly 150 members. The leaders of these classes are Mrs. O. T. Graham, Mrs. S. A. Gamble, and Rev. Harry C. Shiffer.

The work that is being done by these classes is entirely unique, the effect of it being felt not only directly upon the members of the classes and the three churches with which they are connected but indirectly by many outside of those churches. In the February issue of this magazine will appear an article telling the story of Muskogee as a Bible study center.

A student thus writes to the Correspondence Department:

"As a result of the evangelistic meetings in this city, about sixteen young married couples have changed a great whilst club into a Bible study club and have elected me as their teacher. We are progressing finely. We hope and pray to gain such a knowledge of God's Word as will enable us to lead others to Christ."

### FALL TERM GRADUATION

The class exercises were held in the Moody Church, Dec. 23, at 11 A. M. The reception to the members of the graduating class was given in the Women's Building at 5:30 P. M. The public exercises were held in the Moody Church at 7:45 P. M. The Dean of the Institute, Rev. James M. Gray, D. D. gave the graduating address.

The class numbered fifty-two, nineteen states and four foreign countries being repre-

sented. Of the latter England had four representatives, Ireland two, and Denmark and New Zealand one each. Of the states Illinois led with nine representatives, Pennsylvania six, Michigan 4, the remainder being widely scattered.

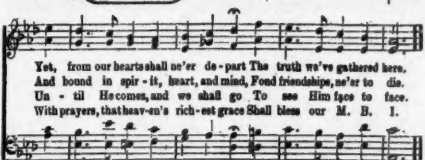
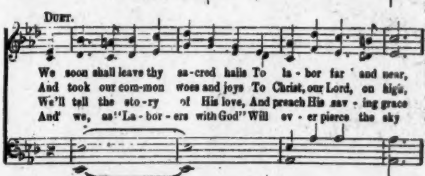
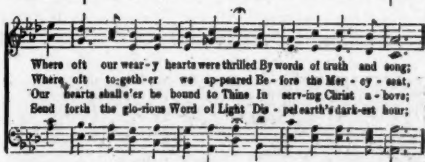
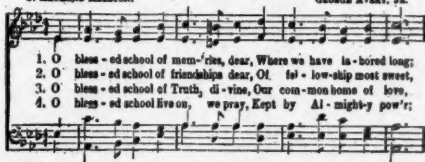
Seventy-three were reported as finishing courses in the last three months by correspondence, representing twenty-four states and the following foreign regions: Canada, South America, Africa, Japan and New South Wales.

### "Our Blessed School."

Dedicated to class, Dec. 1915, M. B. I.

T. RAYMOND ALLESTON.

GEORGE AVERY, JR.



Class Song of December, 1915

### STUDENT REUNION AT SEATTLE, WASH.

During Dr. Gray's engagement at Seattle, a happy student reunion was held, with a supper at Hotel Lincoln. Among the students and former guests present were the following: Dr. and Mrs. Ralph Atkinson, Mr. and Mrs. J. Addison Campbell, Rev. and Mrs. D. W. Cram, Rev. F. L. Forbes, D. D., Rev. Charles H. Masten, Rev. H. W. Lambert, Miss Gertrude E. Sanders, Mr. and Mrs. D. O. Dean, Rev. and Mrs. Norman B. Harrison, Rev. and Mrs. W. H. Morrison.

Other students who attended the Bible meetings, and whom Dr. Gray met, included: Rev. and Mrs. P. H. Klein, Rev. Ira Gray, Rev. W. H. Koper, Rev. H. W. Collins, Chas.

A. Warhanik, M. D., Mrs. E. W. Martin, and Rev. and Mrs. George Wood.

At the Wisconsin Baptist State Association twenty-one former students of the Moody Bible Institute met and organized an alumni association. Daniel Alexander, '11, of Antigo, was elected president, and G. Max King, '15, Darien, secretary-treasurer. The following former students were present: T. W. Gales, '00; George E. Dewey, '00; George W. Rhoad, '09; G. N. Doody, '10; H. H. Savage, '11; David Alexander, '11; J. R. Humphries, '11; J. W. Johnson, '12; Lillian Jones Wickmann, '13; F. L. Holden, '13; Mrs. F. L. Holden, '13; S. Dunlop, '14; Winnifred G. Rhodes, '14; John Wieland, '14; McDonald, '14; H. Vander Linden, '15; M. F. Rasmussen, '15; G. Max King, '15; L. P. Cassell, '10; Mrs. Jessie McElroy, '11; F. W. Oelschlaeger.

The secretary would be glad to hear from all former students, of the Baptist denomination, residing in Wisconsin.



Last Reunion of M. B. I. Students at Montrose, Pa.

### PERSONALIA

Charles H. Ninegar, '09, has been ordained pastor of the Baptist church at Spencer, S. Dak.

Gerald M. Fuller, '08, is teaching in an Indian Mission school at Crow Agency, Mont., and has 31 full-blooded Crow Indians as pupils. He is also doing preaching and other Christian work as opportunity affords.

George E. Monkman, '09, pastor of the First Methodist Episcopal Church, Marengo, Ia., writes that the Lord has richly blessed his efforts and that over a thousand have been led to Christ under his ministry. His first six years after leaving the Institute were spent assisting his brother, Evangelist Jesse Monkman, '09. He adds, "I have always been glad that I attended the Moody Bible Institute."

Earnest E. Loft, '12, has accepted the position of assistant pastor of the First Presbyterian Church, Macomb, Ill.

Annie S. Dran, '13, writes from the Frances E. Willard Settlement House, Boston,

Mass., "I have received my appointment to Honolulu, and if all goes well, hope to be in San Francisco early in December. This has been a very busy year for me. I have been speaking and preaching at various meetings and services. Four years ago I was asked to become one of the staff of this settlement but had I done so, I would never have seen dear old Moody."

Ernst Leuenberger, '12, pastor of the German M. E. Church, Bristol, Wis., writes that Thanksgiving Day was a remarkable day for his church, which was appropriately decorated for the occasion. Charles M. King, a present student of the Institute, took an active part in the services.

J. E. Kundert, '06, is superintendent of the Superior District Methodist Episcopal Church, Rice Lake, Wis.

Clarence Eugene Sutton, '93, is chaplain of the New York State Soldiers and Sailors Home, Bath, N. Y.

### BORN

To Mr. and Mrs. E. F. Lang, '02, at Miangong sea-North Nigeria, Africa, Oct. 11, 1915, a son, North Frederick.

To Mr. and Mrs. S. A. Svindland, '07, Muskegon, Wis., Dec. 9, 1915, a son, Samuel Arenfelt.

### MARRIED

William K. Morgan, '11, to Edith M. Bacon, '11, at Tarentum, Pa., Nov. 11, 1915. Home Nov. 19, at 629 Second Avenue, Tarentum, Pa.

Albert Vernon Marsh, '04, to Mabel Agnew, Church, at London, England, Oct. 28, 1915. Home after February, 1916, Ikoko, Belgian Congo, Africa.

Archie Emerson Laraway, '09, to Etta M. Smith, at Beloit, Wis., Nov. 23, 1915.

E. Raymond Couch, '13, to Dorothy Martin, at Chicago, Ill., Oct. 2, 1915. At home, Delaware, Okla.

Harry J. Hoover, '12, to Jennie L. Prettyman, at Chicago, Ill., Oct. 14, 1915. At home, Mount Ayr, Ind.

Jonathan F. Pepperman to Laura Alexander, '10, at Front Run, Pa., Oct. 20, 1915. At home after Dec. 1, South Bethlehem, Pa.

John H. Geiser, '11, to Miss Clara Grady, Sterling, O., Oct. 24, 1915.

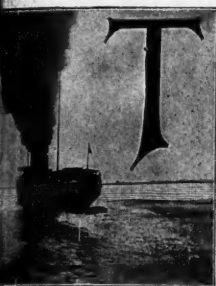
C. H. Linn, '14, to Miss Sofee Nelson, Monona, Ia., Dec. 7, 1915.

James Dixon, Nez Perce Indian, who was a former student here, assisted at the funeral services of Miss Kate McBeth who died at Lapwai, Idaho, Oct. 29, 1915, at the age of eighty years. Miss McBeth had been a missionary to the Nez Perce Indians since 1873.



## The Bible Institute Colportage Association

### TEACHING IN PRINT TO MEN OF THE SEA



THE earnest prayers and moral support of the reader are urged on behalf of the spiritual needs of the sailors of our seaport towns—like San Pedro (port of Los Angeles), California. At this point a marvelous opportunity offers for hand-to-hand Christian work

t Miangong sea-faring men; and the good work—  
5, a sorely needing outside aid—has been be-

d, '07, Mr. Oscar Zimmerman, a consecrated and  
h, Samuel, a faithful worker, who is located at San Pedro,  
has had upon his heart a burden for the  
s of such neglected men the world over,  
as openings whereby he may introduce to the  
M. Bac of many coast cities, small "libraries" of  
1915. the Moody Colportage Library series (readable  
e, Tare volumes of attractive "get-up," by some of the  
world's most eminent preachers), available in  
el Agre several languages, and designed to answer the  
1915. immediate spiritual condition of the men as  
gian Co. and.

For three years at San Pedro (for instance)  
Etta M. Mr. Zimmerman has conscientiously superin-  
ended the local Christian work among the  
sailors, and reports abundant blessing in his  
Martin's labors, concerning which some items are  
home printed further on in this article. Here let  
the missionary speak for himself:

"Our work is done on all the ships—freight  
home and passenger—in fact, we get on anything  
at floats and has souls aboard. We secure  
lexand access to the vessel and take a supply of the  
At home "Moody" books and tracts in various  
Grady languages. We endeavor to have a noon meet-  
ing, but at other times find a wonderful op-  
portunity to do personal work. Each man has  
Elson, with him a definite gospel message in print  
in his own language, and from three to ten  
Moody Colportage Library books are placed  
o was in various quarters on the ship. We reach  
funerary man on each vessel and have seen defid-  
ed the results, reaching, in the course of a year,  
age thousands of different men of all nationalities.  
a name The following statistics concerning the work  
1873 over the first nine months of the year 1915:

1,586 Moody Colportage Library books given out.  
2,806 Gospels of John distributed.  
24,450 tracts placed.  
912 interviews obtained on the subject of personal religion.  
244 conversions accounted for.

"One advantage of this form of Christian work done on shipboard is, that it requires no expense for a mission hall, lights, fuel, janitor, or any other usual outlay. It is our experience in this work that 99 per cent of the men are found unsaved and without church influence; 5 per cent hardly ever frequent any mission on land.

"The Moody Colportage Library books are always gladly received and eagerly read. The men who prefer books in their native (foreign) tongue are especially pleased.

"Some time ago a Catholic cook was met who said he would stay by his church whether right or wrong, saying that he knew all about it, as a copy of 'The Way to God' was offered to him. He was a hard case. After a few months he came back with the ship and when met again by the worker, said, 'I didn't understand you about this "being born again" at all. I always thought one must die first. I couldn't get it into my head. But say, that book by Moody which you gave me is the best book I ever read in all my life. I went to bed and thought I'd read a little before sleeping, but I declare I couldn't stop, and kept on until 2 o'clock in the morning. Why, I was bawling like a kid. That's "going some" for a fellow like me. And those illustrations—one can just see it all stand before him!'

"One day, on board of a 'tramp' steamer, which (unlike others which never return to this port) came in from a long voyage the second time, an officer; upon being asked if he had read the Moody book given him on a previous visit, said: 'We all have read it, so to speak, as many times all the other officers of the ship would stay in the mess room and the chief engineer would take out the copy of "Practical and Perplexing Questions Answered," by Torrey, and read to us.' So one can see how one copy was used to press truths home to a company of men who often question among themselves as to eternal things, but are shut off from opportunities to hear the Word.

"Another man, on a British ship, a year after a tract and a Moody book were given him, arrived in port and was so awakened to the danger of his soul that he pleaded the interest of the worker in his anxiety. He had

(Concluded on following page.)



Deck scene on S. S. "Onyu Maru," in San Pedro Harbor. On this vessel, while in port, four meetings were held, thirty-one conversions being reported. Note the interest following the distribution of Gospel literature. The ship carried 700 souls, passengers and crew. See article on preceding page.

read the book and soon rejoiced in Christ as a new man.

"One day a man in his lonely cabin asked the worker who approached him: 'Are you the man who left this book with me about three months ago?' It was found to be a copy of the Moody Colportage Library entitled 'The Empty Tomb,' bearing also the stamp of the Bible Institute of Los Angeles inside the cover. 'Yes, I left it,' the worker said; when the other replied, 'I have never read a more wonderful book in all my life. It has been the biggest blessing to me, and I have read it six times. I do thank you for it. You don't know what it has meant for me to have the book and all is so different now. Shortly after you spoke to me about Christ and left the book a telegram came informing me of my wife's death, and then I read those wonderful truths which came to me as a revelation.' He was found to be a transformed man, having been before that a self-righteous, lost man, hard to approach and to deal with."

Christian friends residing anywhere are asked to prayerfully consider this overlooked but fruitful field for Christian service, and to "lend a hand." Contributions of any amount will be faithfully applied and used for the needed books, Gospel portions, and leaflet tracts for distribution among these responsive men. Offerings should be addressed to The Bible Institute Colportage Association (A. F. Gaylord, Treasurer), 822 North La Salle St., Chicago.

### MR. MOODY'S BOOK FUNDS

The following contributions have been received from Nov. 16 to Dec. 15, 1915, inclusive:

#### Prison Book Fund:

19 Contributions ..... \$ 50.00

#### Military Camp Book Fund:

5 Contributions ..... 9.00

#### Mountain Book Fund:

1 Contribution ..... 2.00

#### Spanish "Way to God" Book Fund:

4 Contributions ..... 10.00

### FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasize Gospels of St. John, etc., have been sent out on account of the several book funds named, from Nov. 11, to Dec. 14, 1915, including many of which consignments already have been acknowledged with expressions of hearty appreciation:

#### Prison Book Fund:

Nebraska, 40 books, 30 gospels and tracts.  
Kansas, 70 books, 70 gospels.  
California, 250 books, 300 gospels.  
Virginia, 65 books, 50 gospels.  
Alabama, 35 books, 35 gospels.  
Kentucky, 130 books, 130 gospels.  
Iowa, 80 books, 80 gospels.  
Illinois, 160 books, 115 gospels.  
Ohio, 40 books, 50 gospels.  
New Jersey, 235 books, 235 gospels.  
Michigan, 290 books, 300 gospels.  
North Carolina, 130 books, 130 gospels.  
South Carolina, 35 books, 35 gospels.  
Maine, 100 books, 100 gospels.

#### Spanish "Way to God" Book Fund:

Central America, 10 books.

#### India Book Fund:

Dhond, 60 books.

#### Mountain Book Fund:

Tennessee, 200 books.



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When the typewriter arrives deposit with the express agent \$8.80 and take the machine for five days' trial. If you are convinced that it is the best typewriter you ever saw, keep it and send me \$2.50 a month until our bargain price of \$48.80 is paid. If you don't want it, return it to the express agent, receive your \$8.80 and return the machine to me. I will pay the return express charges. This machine is guaranteed just as if you paid \$100.00 for it. It is standard. Over one hundred thousand people own and use these typewriters and think them the best ever manufactured. The supply at this price is very limited, the price will probably be raised when my next advertisement appears, so don't delay. Fill in the coupon today—mail to me—the typewriter will be shipped promptly. There is no red tape. I employ no solicitors—no collectors—no chattel mortgage. It is simply understood that I retain title to the machine until the full \$48.80 is paid. You cannot lose. It is the greatest typewriter opportunity you will ever have. Do not send me one cent. Get the coupon in the mails today—sure.

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An examination of the Scriptures on the Length of THE TIMES OF THE GENTILES

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Will They Terminate? Historics and Futurists Both Wrong.

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"It is surely a soul stirring and a rousing word. The Scriptures you bring forward in support of the soon ending Gospel age, seem very conclusive."

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"It produced a profound impression on me, making me feel keenly, that my sojourn here is very brief."

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"I have always been suspicious of setting dates—but your reasoning from Scripture looks very good to me."

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"The Times of the Gentiles" is magnificent, one of the best things I have ever read and carries an unusual amount of conviction."

"We have surely enjoyed the reading of this book, and are doing all we can to spread it among our customers."

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## NEW THOUGHT

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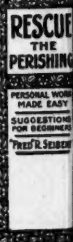
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JAMES M. GRAY, Editor.

J. H. RALSTON, Associate Editor.

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Subscription price in United States \$1.00.

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(Continued from page 354.)

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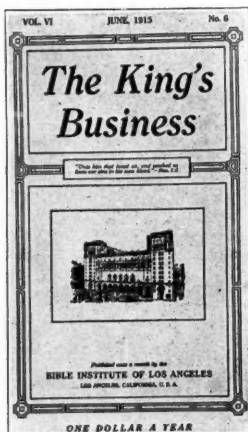
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